# The Churchman

REV. WILLIAM WALTON, D.D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 23.—WHOLE NUMBER 1115.

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## Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, . . . . . . At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, (suspended)
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . . 8 A. M. and on Fridays and Holy Days, . . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

## Calendar for August.

1 Eighth Sunday after Trinity.
8 Ninth Sunday after Trinity.
15 Tenth Sunday after Trinity.
22 Eleventh Sunday after Trinity.
24 St Bartholomew.
29 Twelfth Sunday after Trinity.

## Poetry.

For the Churchman.

### Spirit of the Temple and the Cross.

No. 11.

ELIJAH.

Concluded.

But vanish'd soon the Widow's joy,
For God was now to try her faith
As she gaz'd on her only boy,
Sick it might be, ev'n with Death—
Oh! who can tell the tears she shed,
The burning woes that o'er her heart
Came, as spreads pallor o'er the Dead.
And felt that from her boy to part
Was harder task for her to hear
Than a last morsel met with Famine's tear.

Oh! how she prayed by that sick bed,—
Prayers, such as breaking hearts can pour
Intensely forth, like tears we shed
O'er those we'll see on Earth no more—
But fainter grew her darling—vain
Was ev'ry pray'r that from her fell;
And, 'mid the pauses of his pain,
His weak words seem'd to say "Farewell!"
Would that for *him* she could have died,
Or both were now in death laid side by side!

"Wherefore, thou Man of God," she said,
"In hour so dark as this hast come?
Is it to look upon the Dead,
And make the Widow's house—a tomb?
Is it, to call to memory back
Those sins, like blood afresh that flows;
And stretch on Conscience' cruel rack
The wounds of soul that never close?
Is it—? but no—there 's mercy in
Thy look toward her, who kneels and weeps for Sin!

And truly said she; for the tear
That trembled on the old Man's cheek,
Told her of mercy more than fear,
Oh! plainer far than words could speak—
"Give me thy boy!" Elijah said;—
His mother took him from the breast,
Whereon the pale and breathless dead
Boy lay unconsciously carest;
And, while he wept with hollow moan,
It seem'd as tho' a father mourn'd his own!

Oh! Death, thou com'st to all,—the old
Hail thy dark chambers as their Home,
Nor shun they those strong arms that fold
Their wither'd forms as in a tomb—
Be thine to roam Life's wilderness
Where falls no dew-drop—blooms no flower;
But take not to thy cold caress
The children of Life's early hour,
That scarce have seen Life's risen Sun,
Ere its golden goal be reached—its course be done!

And he did kneel—the old man knelt,
His tears fell on the dead boy's cheek;
While the keen anguish that he felt
Struggled for pray'r but could not speak;—
Aye, struggled, like the soul that Sin
Hath foster'd so, that ev'n the words
Of pray'r are hush'd ere they begin,
Piercing the heart, like pointed swords,
Until Repentance comes to bear
To God the rapturous suffering of pray'r—

But stifled woe the barrier brake,
And fear and anguish burst the spell;
And even while the old Man spake
Falter'd his words, 'mid tears that fell;—
Oh! God, my Father and my Lord!
Why giv'st me such a bitter part,
To pierce, as with a cruel sword,
A widow'd mother's broken heart?
Arise, oh! Lord, and, as thou 'st slain,
Awake the Dead—and break the captive's chain!"

And, as this pray'r in accent wild,
Ascended up to God in heaven,
He stretch'd himself upon the child
And cried;—"Oh! God, let Life be given
Back to rekindle this cold clay
With life and soul and light and joy;
Restore, as Thou hast ta'en away,
A mother's darling—only boy!"
'Tis heard—he lives—the pray'r of Faith,
As it moves moves mountains, can wake even Death!

HIBERNICUS.

## Selected Matter

### Duties of Churchmen in these Times.

**A Charge delivered before the Convention of the Protestant Episcopal Church in the Diocese of Rhode Island, June 8, 1852. By J. P. K. Henshaw, D. D., Bishop of Rhode Island.**

BELOVED BRETHREN:

In compliance with the requirement of the Canons of the General Convention, and in conformity with the provisions of the Constitution of this Diocese, I avail myself of this opportunity to deliver another Charge to the Clergy; and, as a theme which may present topics of interest to our brethren of the Laity also, I invite your attention to a consideration of THE DUTIES OF CHURCHMEN IN THESE TIMES.

Almost every preceding period of the Church's history has been marked by some peculiarity, indicative of corresponding duties; and so is the present, in which our lot has been cast.—The age of the Apostles, including that which immediately succeeded it, commonly called primitive, was one marked by simplicity, fervent devotion, and holy activity; when the disciples, under the fresh anointing of the Spirit, reflected the pure light of the newly risen sun of righteousness, and at the same time impressed upon the new religion those features of truth and holiness which made it the model for all future ages of the Church, and the standard by which they must be tried. The primitive age was followed by one, in which a mystical philosophy corrupted the faith by its speculations, and by mingling its Lethean streams with the pure waters of the sanctuary. This was succeeded by one in which prelatical pride and priestly ambition kept pace with advancing corruption of doctrine, and superstitious debasement of the ritual and devotions of the Church, preparatory to that long night of ignorance and vice which rendered a reformation indispensably necessary to the preservation of the true faith from utter extinction, and to the restoration of anything like the simplicity and purity of primitive days. The light which broke forth at this glorious era was received from the long lost Bible; the lying legends of monkery were confronted by the restored teachings of Revelation; and the human mind, so long imprisoned and fettered, was redeemed and disenthralled. The Reformation was, to the Church, as "life from the dead."—But that event, so auspicious in its results to humanity and to the world, like all great revolutions, was not unaccompanied with calamitous results.

As a consequence of the release of the human mind from thraldom, and the permission of free inquiry, corrupt vagaries were indulged—and seed was sown which, in the evil soil of fallen humanity yields that harvest of schisms and heresies, division and strife over which infidelity exults while true piety pours forth her lamentations. True faith, however, inspires us with confidence that He who brings light out of darkness, and order out of confusion, will overrule all these evils, so as eventually to promote the highest good of His Church and the glory of His name.

In our own branch of the Church Catholic, one, who, like the speaker, has been familiar with her history for the greater part of half a century, has had occasion to notice the different phases she has presented, and the evils which have befallen her. Those phases and evils bear some resemblance to those which have marked the more protracted existence of the Church universal. She had to pass through a long period of infancy, on a foreign shore, amidst overshadowing hostile influences, denied some things which were essential to her integrity and vigor, and allowed to keep up a bare existence upon very stinted provision. Her anomalous position at the close of the civil Revolution, deprived of accustomed supplies, abandoned by many of her clergy, with churches vacated and altars deserted—having few to estimate the spiritual privileges and benefits, and exposed to the scorn and vituperation of the multitude—as affiliated with the oppressive power whose yoke had been cast off, it is a marvel that she did not perish in the struggle. Had her origin been earthly, and her gifts and powers no more than human she would have perished. But the indestructible seed was in her, and she survived the fiery ordeal. She still lives; and we trust in God, will continue to live, as a perpetual witness for God's truth, as a home of the friendless, and a refuge for the wanderers; as a divine messenger to announce the unchanging doctrines of the Gospel, to dispense hope to the penitent, consolation to the mourners, and to point out to the successive generations who are to people this continent the path to Heaven, by proclaiming Him who is "the way, the truth, and the life." Our Church has had her seasons of calm and storm, of coldness and warmth, of formalism and revival. She was once agitated by party strife and controversy, and afterwards blessed with a season of repose, tranquility and unity, such as was seldom seen on earth; when, as by a new Baptism of the Holy Spirit, all parties were fused into one;—when all hearts seemed actuated by one common purpose of zeal and energy in the cause of missions.

It is not to be denied that a change, a mournful change has come o'er the scene, dimming if not eclipsing the lovely spectacle to which we have just adverted. Errors of excess and of short-coming have sprung up. While some would push us beyond the boundaries established by the Reformers into the waste and howling wilderness of speculation, under the pretence of our finding a clearer light and breathing a freer air:—others would send us back again beyond those barriers into the regions of darkness and bondage. Apostasies have taken place on the right hand and on the left; and there is a sad propensity in many minds to run into extremes. Distrust and division exist to a lamentable extent among different classes and schools of Churchmen. Christian love and even gentlemanly amenities seem to be forgotten in the fierceness of party strife. Such is the blindness and stupidity of party zeal that, in the clamor of controversy, the strutting Hebdomadal heroes who lead the battle on either side, seem never to reflect that, this conflict, for life or death, is between classes who are partakers of one Baptism, confessors of the same faith, participants of one altar, who unite in the use of the same forms of daily prayers. We may therefore hope and believe that as the depths of the ocean remain calm and undisturbed when its surface is lashed into foam and fury, so the great body of the Church remains undisturbed, notwithstanding the froth and commotion which the agitating small-fry produce by their superficial struggles.

Instead of trembling with apprehension in looking for those things which are coming upon the earth, and fearing that the Church will be shaken to its foundations and perhaps utterly overwhelmed, we should rather look up with faith and hope "to the hills whence cometh our help." Knowing that the hour of deepest darkness ushers in the dawn; that the calm is preceded by the tempest: that the rainbow follows in the wake of the gust; we should confidently rely upon the Power which "rides the whirlwind and directs the storm;" we should deliberately ask "what are the peculiar *dangers* of these times—and what are the *duties* which they imperatively enforce upon us?"

1. The peculiar DANGERS of these times.

Ever since the fall of man in Eden, a controversy has been going on between truth and error, light and darkness, holiness and corruption. The war between the seed of the woman and the seed of the Serpent has been incessant. From the beginning, revealed religion and infidelity have been struggling for the ascendancy.

On every field of fair argument the battle has been fought and the victory won. The assailants of our holy religion, from Julian and Celsus, to David Hume and Voltaire, whether they employed the philosophical or historical argument;—whether they depended upon the power of logic or of wit; whether they relied upon metaphysics, or poetry, upon grave syllogisms, or upon sarcasm and raillery, were alike overthrown by the veteran defenders of the Christian citadel. Their lances were shivered, their darts fell pointless or broken from its impregnable walls. The assailants were covered with defeat;—and ever since the days of the Academicians, Christianity has been free from those direct and positive assaults—which admit of positive answers and open repulsion. The enemy has been driven to the adoption of a new policy and a thorough change of tactics. The use of the open battery has been forsaken, and the insidious arts of sapping and mining resorted to. Satan transforms himself into the semblance of an angel of light. Under the garb of philosophy he goes forth upon his destructive mission; with deceptive theories of philosophy and human fellowship, he wins his way to the confidence of the well wishers of their species, until they are cajoled into a substitution of the theories of socialism, for the doctrines of Christianity, and of vain schemes for ameliorating the temporal and moral condition of humanity, for the ordinances and institutions of that Divine economy which conveys to men the blessings of grace and conducts them in the pathway to glory.

The subtle, insidious poison of skepticism diffuses itself not only in the large tomes which treat of Geology, Natural History and Astronomy, which affect to sketch "the vestiges of creation" with a view of showing that there is no Creator—but it is also sprinkled through those pages of romance and strains of poetry which charm the taste of our children and youth—till, like mesmerized birds, they fall into the throat of the serpent deceiver. Many of those who do not thus miserably perish, continue to flutter about the vortex, blinded and maddened by the mephitic vapors of Pantheism or Transcendentalism.

In close affiliation with the spurious schemes of philosophy and socialism which aim to prove Christianity useless, and thus to undermine and destroy the citadel of our Holy Religion, we may name those endless forms of *heresy* and *schism* by which the Christian profession is disgraced and made an easy prey to the power of the enemy.

In addition to the direct and positive influences just mentioned, so palpably hostile to the cause of Truth and Godliness, we may advert to other dangers arising out of the spirit of this utilitarian age—connected with the secular history of the world—which are adverse to the interests of piety in the Church. It is emphatically an age of enterprise and activity. The invention of genius, science and skill, have vastly increased the means of accumulation; and the bosom of the earth itself pours forth gold in uncounted treasures. The ample reward of talent in secular pursuits, presents an irresistible allurement to those just entering into life, and tempts too many even of our pious young men to shrink back from the self-denial, mortifications and poverty of the clerical profession, and to follow those honorable and gainful avocations which almost certainly lead to comfort, affluence and luxury. The rich gains connected with worldly pursuits, produce in the minds of the laity a greedy desire of becoming hastily rich, which interferes with that fervent devotion and persevering godliness required by the Christian profession; and, in not a few, begets that avarice which is a gangrene of the soul—that "covetousness which is idolatry," and that "love of money which is the root of all evil."

(To be continued.)

From the London Evening Journal, June 30.

### "Cautions for the Times."—No. II.

To the Editor of the Evening Journal:

Sir—In my former letter I charged the author of the "Cautions for the Times" with recklessness in his abuse of those who happen to differ from his not very intelligible views on religious matters. That charge I proceed now to make good; and I venture to believe that the citation of one passage from Tract XVII. will amply suffice to substantiate it in the judgment of all reasonable men who have the slightest regard for candor and impartiality. The writer, who has a strange fancy for quoting himself—a weakness which he shares with that eminent divine to whom these "Cautions" have been so erroneously ascribed—refers to "the last five Cautions," in proof that "in many ways the teaching and practice of the Tract party as there described tend to create and foster *irreligion*"—*i. e.*, as he had said at the outset of the number, "*infidelity*." Our author deals largely in paradoxes, and the merit of originality at least cannot be denied to the discovery that the tendency of the "Tracts for the Times" is, not as the world has been led to believe, to superstitious credulity, but to infidelity; not to the vicious excess of faith, but to the defect and denial of it. But yet such must be the case, without doubt, always supposing that the premises on which this most veracious and most logical author bases his conclusions are correct; for what do you suppose, sir, that these wicked *Tractites* have been teaching all this time? Caution No. XVII. sums up their doctrines under five heads: "First, that Christianity cannot *stand the test* of inquiry; secondly, that a man has no ground for certainty as to the *real belief* of those who teach it; thirdly, *that Scripture need not be studied*; fourthly, that a man had better withdraw his thoughts as much as possible from the subject of religious truth . . . and fifthly, that Christianity is mainly a system of *outward ordinances*." You will, I am persuaded, agree with the writer and with me, in the answer you would give to his question, "Let a man but adopt all these notions, and what is there to stand between him and infidelity or indifferentism?" But, sir, is it not fearful to contemplate the guilt of such a charge against such men as those whom this writer comprehends under the odious name (as he means it) of *Tractites*, in which he includes all that have at any time had any part in the Church movement, all the contributions to the *Tracts for the Times*, specially, of course, and with an emphasis of malice, Mr. Keble and Dr. Pusey? Now, could it have been believed antecedently that any amount of prejudice could have framed such charges as these against them, whatever else may be said of the tendency of their writings? It were almost ridiculous to undertake to defend them from such charges; but it may be worth while to examine the grounds of his accusations, simply to show what kind of treatment Churchmen are to expect from liberal and rational divines of the school to which this Cautioner belongs.

Let us take then at present the first count in the indictment. The Tract party teach (1) "that Christianity cannot *stand the test of inquiry*." All that I find adduced in proof of this monstrous charge is a garbled passage from the *British Critic*, in which the reviewer states what are the prevailing reasons that induce "*the poor, ignorant, uninstructed peasant*" to adhere to the Church of his forefathers—if so be he does adhere to it. It sums up all that *such a person* could be supposed to say; and it puts his adherence—not simply on the ground of prestige, and authority, and hereditary faith—but on the trustworthiness of his natural teachers, proved by their moral worth; and it further appeals to the Bible as a witness to the Church and its teaching. But because the poor, ignorant, illiterate man is not made to say what no such man could say—and because his account of the grounds of his faith and trust, his "reason of the hope that is in him," is commended, as "nearest to the answer of the Gospel," and the logic is said to be "as sound as the spirit is humble"—this heedless, reckless writer charges—not the man who penned the passage—but the whole Tract party—*i. e.*, (with him) the whole Church party—with the flagrant impiety of *teaching* "that Christianity *will not bear the test of inquiry*." The simple acceptance of the Gospel, with an intuitive belief in its veracity and power, is, to this unhappy rationalist, unphilosophical, illogical, contemptible, even in "*the poor, ignorant, uninstructed peasant*;" and unless *that peasant*—who probably cannot read at all—has not only read, but mastered, Paley, or Grotius, or Chalmers, and is self-conscious of believing on evidence, his faith is not worth a straw. O yes, to be sure there is a "little book" which has superseded those antiquated works, and which the writer takes care to inform us "has reached its tenth edition," and been translated into eight different languages, besides being "reprinted in America."

I have no wish to speak disparagingly of that really valuable "little book," the well-known production of Archbishop Whately's pen; but does the writer really suppose that the fact paraded with such singularly bad taste is any proof at all of that which it is adduced to attest, *viz.*, that "the *lower classes* at home" are capable of understanding or appreciating the evidences of Christianity? Does he really suppose that ten copies of the whole ten editions are to be found among the "lower classes;" or that so much as a copy of the book is to be met with in the cottage of any "poor, ignorant, uninstructed peasant"? unless, perhaps, some "former rector" of "a parish in England," may have presented one or two of his quondam Sunday-school teachers, to puzzle and perplex and distress their minds with doubts to which they were before strangers, and to substitute a willing, self-conceited spirit of free inquiry for the temper of docility in which they had before "received the kingdom of God as little children."

It is well, sir, that this self-constituted censor is not the Minos of the Christian poor. It would go hard with them, indeed. No faith that was not based on evidences would pass muster with him. No conviction, however strong and however sincere, though attested by the fruits of faith in large abundance, would be accepted, except it were grounded on Paley's Evidences, or Grotius de Veritate, or "Introductory Lessons on Christian Evidences," with the sequel, it is to be presumed, to which they are introductory. An appeal to moral evidences would be scouted as infidelity, and the claim to judge of teachers by their fruits, and of doctrines by their teachers, would be ridiculed as enthusiasm, albeit there is something in Scripture about both these courses which this writer brands as an avowal that "Christianity *cannot stand the test of inquiry*."

One passage of No. XI. of the "Cautions" has been constantly on my mind while writing the above strictures. It explains most aptly the twist that this writer obviously has received, and the influence that has warped his judgment to this almost unaccountable degree:—"When a man of competent ability disbelieves that which he might (if he would consider the matter) see to be the more probable thing, and believes what is the more improbable, it is because he is influenced by some prejudice or other, which keeps him from applying his mind to the real state of the case." Never was this remark more strikingly illustrated than by the unhappy writer himself. He disbelieves the honesty, and sincerity, and Christianity of the Church party in general, of Dr. Pusey and Mr. Keble in particular—he believes them to be deceivers, dissemblers, liars, perjured persons. Which is "the more probable," which "the more improbable thing," I will not insult the reason and charity of your readers by asking. "He is influenced by some prejudice or other." Whence it arises we can only conjecture. Probably not from "love of antiquity," nor from "respect for authority;" more probable from "contempt of it"—not unmixed with "love of novelty," "fondness for singularity, and love of opposition," with a dash, it may be, of "complaisance towards others," or towards *self*—which last motive the writer may have had his own reasons for overlooking or suppressing.

But, sir, this unhappy slanderer of his brethren, what is he but doing unconsciously the very thing which he charges them with doing wilfully and wittingly? What can be more likely to foster and promote infidelity than the course which his blind prejudice and malignant bigotry have led him to adopt? Here are a set of men—a large and influential section of the English Church, at any rate—lay and clerical, who profess the principles which this writer charges with infidel tendencies. Yet they are commonly supposed, by rationalists and infidels, to be most decidedly hostile to their designs, sincerely though mistakenly attached to the faith which they profess to hold—in a considerably exaggerated form it may be—for which they have suffered somewhat in popular estimation certainly, if not in character and social position. Now what can be more agreeable to the scoffer, and blasphemer, and infidel, who has ever regarded these impracticable people as his worst enemies, than to be told—and that on very high authority indeed—that they too have no faith in the system which he hates, and they pretend to uphold? That they too avow "that Christianity *cannot stand the test of inquiry*, and that there is no *real ground* of certainty as to the *real belief* of those who teach it," &c., &c.? What can tend more to confirm him in his pernicious error than this abominable charge of insincerity, which he will be too ready to believe? I really doubt, sir, whether, among all the slanderous trash that teems from the infidel press of the metropolis, there can be found a statement so well calculated to subserve their Anti-Christian cause as this false accusation (can it be that of a Christian bishop?) against his Christian brothers—an accusation which it is almost impossible to think that the writer himself does honestly believe to be true. I am, sir, your obedient servant,

S. T. B.

From the English Churchman, July 1.

### Lord Shaftesbury and Dr. Pusey.—Puritan Slanders.

My dear Lord Shaftesbury,—In writing to you publicly, on account of a statement which you made some time past, as to "the tenderness with which Tractarians look upon infidelity," and "the organs of infidelity upon Tractarianism," let me, in the first place, assure you that I would not speak or think one word or thought unkindly towards yourself. I have looked with interest upon all your exertions in behalf of the poor, whether in Parliament or through private institutions. Every Christian must be thankful for whatever is done, directly or indirectly, to raise any of our degraded poor, or bring them to the knowledge of our Redeemer.

Nor do I ask for any personal explanation as to myself. Your charge was quite general. It alluded especially to no one, but, on that very account, it included all. It was reported thus:

"They [Christians, now] were beset by another danger—by that foul enemy which he would not scruple to name—Tractarianism. Of all the 'isms' that ever existed, that was in his mind the most offensive, and in many respects the most deceitful and hypocritcal. It was singular to remark the tenderness with which infidelity looked upon Tractarianism, and the tenderness with which Tractarianism looked upon infidelity; and how they had a common feeling, and a bond of union, when set in opposition to Evangelical sentiments, which they looked upon as the great bane of society—the great pest of the present day—simply and solely because it was the only thing that stood in irreconcilable antagonism to that detestable union. No wonder, then, that they exchanged compliments," &c.

I did not believe, until you yourself informed me that these words were substantially correct, that any human being could have brought such a charge as this. Accustomed as my friends have been for nearly twenty years to all sorts of misconception and misrepresentation, I never met with anything like this. I know not whether you used the word Tractarian in the narrower sense of those who wrote the "Tracts for the Times," a publication closed about eleven years ago, or in the larger sense of those who, in main principles, agree with them. In either case, I know that (although unconsciously, of course, to yourself) *your lordship's statement is absolutely and entirely untrue*. If you took the word Tractarian in its narrowest sense, it might be enough to remind you who are the chief surviving writers of the "Tracts for the Times," with one only exception, who has been lost to the Church of England. And of the remaining writers, not of him, you must have been speaking, since you were speaking of the Church of England. The chief remaining contributors, then, are the two Mr. Kebles, Mr. Isaac Williams, and myself. I would appeal to yourself, my dear lord, to find one sentence in any of our writings during this whole period which should give you the slightest plea for any such statement as this. If you took the word Tractarian in the wider sense, you must necessarily include in it some of the most valued and thoughtful defenders of our common faith, whose names I will not unite with such a name of reproach as Tractarians.

Your lordship's statement is threefold: 1. (to drop the abstract term, since Tractarianism can have no existence independent of its writers) that "Tractarians look with tenderness upon infidelity," and this, 2. Out of "opposition to Evangelicalism;" and this not in itself, but, 3. "Because it is the only irreconcilable antagonist to the union" between Tractarianism and infidelity.

1.—I have already written to you in private that "I cannot even imagine what plea you can have for this dreadful charge." Tenderness for individuals, who are unhappily perplexed about their faith, or have lost it, all must have who believe that our Lord died for all, and that even these may be won back to Him. But your charge is that "Tractarianism looks with tenderness," not upon infidels, but "upon infidelity." I can conceive, as I have said to you, that persons might say that infidelity might come as a re-action from "the Catholic faith," *i. e.*, that persons who would not receive it would, if not allowed any compromise, adopt infidelity in preference. I can understand its being said that people "drive others to infidelity," (as they speak) by the claims which "the Catholic faith" makes upon human reason. But I cannot understand how any writers, teaching (*as the writers of the Tracts did*) that Holy Scripture is implicitly to be believed—that it is the source of all faith; that it is to be understood in the sense in which it was always understood by the Church from the time of the Apostles; that the human mind is implicitly to submit to authority—can be supposed to have any leanings towards infidelity. The first principle on the one side is the submission, or, as Archbishop Howley said, "the prostration of the human understanding" before the revealed will of God—that of the other, of course, its uncontrolled sway.

2.—Your second charge is that this tenderness to infidelity arises, in fact, out of a blind hatred to Evangelicanism as "the great bane of society, the great pest of the present day." I need only appeal to any of the writings of the persons whom I have named, or to their personal history, to show this to be untrue. I know it to have been the uniform desire of those writers, and of every other whom I know, who would be entitled a Tractarian (as it has been my own), to point out, both in public and in private, what we have in common with Evangelicanism—to seek out (where we were permitted) those called Evangelicals—to confer with them, remove prejudice and misunderstanding when we could, to seize on every point of approximation, to recognize, in their teaching, all which we believed to be true. We have wished, not so much to oppose Evangelicanism, as to supply its defects. All its positive teaching almost is ours too.—We have looked upon it as a maimed exhibition of the Gospel, teaching nakedly certain truths, and leaving others out of sight. We have wished to teach all the fundamental truths which it, too, teaches, and to supply what was wanting to it. I know, too, that to a very great extent this our endeavor has been blessed. Prejudices have disappeared, misunderstandings have been cleared, when people ventured to become acquainted either with Tractarians or with their writings. I believe that, in proportion as we love one another, we shall understand one another. For the glow of love draws up those mists which hinder people from seeing each other, or the truth clearly, and mostly refract and distort the form of both.

3.—It is more shocking than the rest to have to deny the last charge, that the ground of opposition to "Evanglical sentiments" is that they are antagonistic to the union of Tractarianism with infidelity. I believe that the "opposition" has, for the most part, been that of defence—explanation against attacks. But, in as far as any of us have written controversially, it has not been—God forbid!—against any of the blessed truths which enter into the Evangelical system, but against its denials, direct or indirect, of other truths of the Gospel.

I agree with you, and have felt these twenty-seven years (ever since I became acquainted with German), that the faith in England would have to go through a fiery trial in conflict with infidelity. It was impressed upon me in the study of the history of rationalism then, that neither a dry orthodoxy, nor Evangelicanism, could stand against it. Pietism began as fervently as the early Evangelicanism. Some of its early members were learned. But in the next generation it degenerated, for the most part, and was swept away by the flood of infidelity. I believe that none of my friends have failed to be alive to this evil of rationalism; and part of the offence which we have given has been that we discerned rationalism in the minds and systems of Zwingli and Calvin. We may not have used armor which you wished, or may have used arms which you, on your side, would mistrust. It is true that I did once decline your wish that I should write against a work which was attracting some notice, and which we both believed to be mischievous. I forget upon what ground. I imagine that I had more immediate and pressing personal duties. For we have to learn in life that we cannot, intellectually also, do what we would: life passes away, while things which we would do even for the glory of God remain undone. Or I may have thought that anything which I could do in that direction, I could, with God's help, do much better by teaching truth positively than by writing against another's book. I asked you to apply to your "friends the Evangelicals," not as thinking that the task especially belonged to them, but wishing that they would bear part of the burden and heat of the day, instead of wasting our time and strength by their controversies against us, and misrepresentations of our faith.

I wrote most of this privately to you more than a month ago, and I expressed "my hope that your statements may have been much misrepresented," and my conviction that, if it was so, "you would wish publicly to correct it." You think this unreasonable. I have asked you again to think whether it is "unreasonable, when an unfounded and heavy charge of indifference to Christianity itself, in a blind hatred against a popular system of it, is brought against a body of fellow-Christians, more or fewer, and those bound by our holy calling, as well as by our common faith, to maintain and teach the blessed Gospel"—is it unreasonable in one of those accused to ask you publicly to correct the statement?

"In another" (I have written to you privately), "one might have passed it by as a shocking calumny. But when one who, like yourself, stands forward as the advocate of religious truth, makes such a statement, it may take its place among the popular impressions of the day. The gainer, I believe, by all these unseemly imputations is, not the cause you would wish to see prosper, but that very infidelity. For if we were such as you represent us, we should have been half infidels ourselves. And nothing outwardly so disposes to unbelief as the impression that those who profess to be Christians do not believe, or are indifferent to, what they profess."

I do, then, again call upon you, not as a matter personal to myself, yet as having some right to do so, as being included among those of whom you spoke—I call upon you, in the name of our common Christianity, of our One Lord and Redeemer, to re-consider the charge which you have made, and if you find that you were, in speaking, hurried beyond your deliberate conviction, or beyond what you had adequate grounds for saying, to unsay it as publicly as you said it. Surely you cannot persist in what you are warned (although, of course, you did not intend it) is a false accusation, contrary to every principle, feeling, desire, to the whole faith and being of those against whom you made it.

Yours, faithfully, E. PUSEY.

Christ church, June 23.

## Communications.

For the Churchman.

### New Jersey Convention.

DEAATE IN COMMITTEE OF THE WHOLE.

The Rev. Mr. Brown had no objection to being abused in good company. This was a triumph, but it ought to be marked by kind feeling for opponents. This result might have been reached long ago, and more easily; but it would not then have had the moral power it has now.—The Bishop has failed? It is a calumny. In Wall st. and among brokers the word may have a technical meaning; but not *here*, or in Burlington College, or in St. Mary's Hall, or in the Parish School at Burlington. Ask the poor, who know how he *grinds* them, whether the Bishop has failed? Ask the Committee how he has suffered the spoiling of his goods, that he might *not* fail. He called upon the Bishop to play the man, and be of good comfort, and be glad that he was allowed to suffer. The Bishop's physician had once doubted him; but after seeing him in his sickness, and at death's door, he said he would never more be so *insane* as to believe a man could so habitually do the highest acts from the lowest motives, and meanest acts from no motives at all. Had Ussher failed, when Cromwell stole his books? Did the martyrs fail, when they went to the stake in the days of Bloody Mary? Then neither had their Bishop failed. He said he was a member of this very "subservient" Convention. He had, for his own part, no object to gain in being subservient, or even very polite. He was under no sort of obligation to any body in the diocese of New Jersey. He made this remark, simply because he had been supposed to be merely the shadow of somebody else's shadow—which, God be praised, he was not as yet!

Mr. Gifford said he had never believed the Bishop guilty. But the Church had provided no way in which a diocese could try its own Bishop. The Convention did not sit there *jure divino*, even if the Bishop did. The Report of that Committee was in substance a trial, and of the worst kind, for it was not according to law. If the Convention could try a Bishop, they might as well try clergymen in the same way. He believed this to be a dangerous precedent, and to be deeply regretted.

Judge Ogden denied that the Committee had acted as a judicial tribunal. They had not appointed it to interfere in any way with the Court. The Bishop himself had nothing to do with its appointment. The Convention had ordered it to *satisfy its own mind and feelings*. Cannot the Convention express its own opinion, without that's opinions being judicial? They had been guilty of no judicial interference with any judicial body.

Mr. Gifford said the effect would be that of a *complete sentence of acquittal*.

Judge Ogden declared that the effect would be just what it ought to be: viz., to express *our* belief of the Bishop's innocence; a thing we have a perfect right to do.

Mr. Rutherford said that it *was* substantially a Trial and an exculpation. The Canons give no power to a Convention to pass opinion on their own Bishop; and the Canons must either be obeyed, or trampled under foot. The Presentment of a Bishop by his Convention is the only exception to the rule. A Convention has no lawful power but *that*. If any man believes the Bishop innocent, why then, as he has been presented by three Bishops, let him be acquitted by thirty. Why could not this plan of Committee exculpations be adopted by a congregation to shield their clergyman? There would soon be an end of the P. E. Church with such disorganizing sentiments as these.

The Rev. Mr. Southard said that the advocates of the three Bishops had no right to find fault with that Committee. It had been appointed at the urgent requst, if not *dictation* of, the three Bishops themselves. All our labors spring from this. Are we wrong? Then *they*

are to blame, for it was their own desire that the diocese should investigate. (Mr. Rutherford: After the Presentment?) Mr. Southard: I will come to you directly, sir!—we are doing what *they* said it was our right and our *duty* to do. If the result is *judicial, they asked* us to give it.—If we have liberty to investigate, it is absurd to maintain that we may investigate *only to destroy*. Hand in hand with the right to investigate, must go the *right* to say, "We find no fault in him." Suppose the Report had come out the *other* way! Would we ever have heard, from these gentlemen, that in the expression of our opinion (*some* opinions *have been* expressed!) we were passing a judicial sentence? No, sir! Not a word!—This may or may not be insincerity: I call it only *inconsistency*. If I have the right to say "Let him be presented," I have also the right to say, "I *believe* he is innocent." But the gentleman says this right is taken away by the Presentment. In this he *assumes* that the Three are superior in this matter to the Convention.—Mr. S. denied this *in toto*. The Convention is mentioned *first* in the Canon, and with far more formal particularity. The three were, at most, only co-ordinate, not superior. This was in accordance with the doctrine of the Three themselves. Our right is prior, and higher, *conceded* so to be, by themselves. They asked us to exercise that right, we solemnly pledged ourselves to do it, and before we *could* do it, they *did it themselves!* Before any meeting of this Convention was held, at which we *could* do it, they *did* it. I care not what others may call this, *I* call it—*inconsistency!*

A motion was made that the Committee rise and report progress; but it was lost.

The Rev. Mr. Starr thought the position of the diocese had been forfeited by their long neglect and refusal for so long a time to institute an investigation, though it had been so strongly urged upon. The case was one of concurrent jurisdiction. He had no confidence in the Committee, because they did not "scour the country from one end to the other," as the three Bishops had done, *with the advantages of clerical assistance*; but they sat still in a dignified manner, and asked people to come in and give evidence. This would not do. Evidence against the Bishop, every body knows, could never be gotten in that way. He wanted to know a little better *how* the Committee had done their work. They were all men of the highest character and honor, he did not doubt, and they had been very assiduous and laborious. But will the Three be satisfied with their labors? They will show us in a few months. We must learn more of the operations of the Committee, before he could give them his approval.

Judge Carpenter remarked that the Committee had given them ground to stand on; they had given *positive* evidence. What ground had been taken *against* that Report? There had been no impugning their action (except for not scouring the country) nor had there been any impugning of the witnesses or their testimony. Of any thing in reply to the substance of that Report, they had heard *not one word*. All we have heard has been reiterations of technical objections raised and settled at the last Convention, before the Committee was appointed, and utterly out of place now. He was glad this was *all* they had to say! No man of them yet, even by implication, meddles with the subject matter of that report. But the technical objections were untenable. To make this investigation was our duty under the Canon, and independent of the Canon. The Convention must ascertain for itself whether or not it will stand by its Bishop under these charges of perjury, swindling, and threatening to kill a feeble old Quaker gentleman. But suppose the Bishop were *guilty*, and the Three were to bring in charges, all or most of which were absurd, omitting the true matters of complaint: would the diocese have thereby forfeited its right for ever? There might be two indictments by co-ordinate grand juries; and so there might be two presentments in the Church. If we have the right to make the inquiry, we have a right to state the result of it. This was not a *Trial* or a *sentence*. Is a sentence the *opinion*, merely, of an *inquiring body*. No! This opinion is no legal bar, by the action of a body possessed of legal power. It is only a declaration of opinion, to counteract prejudicial rumors: not a *trial*, to supersede a *Court*. This was a sound distinction, and one too clear for a question. If technical objections were all they had to urge, he hoped they would be waived, and that the whole Convention, with the highest satisfaction, would unite in the proposed Resolutions.

Hon. Wm. Halstead wished to know what a judge would think of a town meeting sending up to the Supreme Court a Committee to *lobby* there? He denied that the Convention had any right to take sides in the matter, in order to influence judicial bodies. This was monstrous doctrine to be maintained by a judge and an exjudge of the Supreme Court. It could not be maintained by any lawyer any where. As for himself, he had always disclaimed being an accuser of Bishop Doane, though he thought the charges ought to be inquired into. But suppose he were, would it be fair to send a Committee to lobby in favor of the Bishop, and against the poor layman? It was a contempt of Court to attempt to influence it one way or the other.—Mr. H. then went into a long repetition of his argument at last Convention about co-ordinate jurisdictions, which, he said, had not been answered. Had there been a full investigation? He denied it. The most important witnesses were not examined. The Report is entitled to no weight. It is a mere *ex parte* production.—There was no cross-examination. The evidence was *ex parte*, partial, and it was an insult to the Bishops to ask them to pay any attention to it. Mr. H. then considered the evidence, and tried to show that some of the charges were *proved* by the Report, and others not disproved. After touching on *three* specifications, he declined to go further into details. He excused the witnesses against the Bishop for refusing to appear. It would require too much expense, time and trouble for them to attend the Committee, and the trial besides. If the law he had proposed in the legislature had passed, this difficulty would not have existed. He would have no complaint to make if the Committee had only done as the Three Bishops did—go round and scour the country, but as it was, the Report can have no weight at all with the Court. Mr. H. then took up an expression which had fallen from Judge Ogden ("the obstacles which malice and envy had raised against the Bishop"), and wished to know whether the "malice and envy" were intended to refer to *him*?

Judge Ogden said the remark was a general one. If Mr. H. chose to apply it to himself, it was his own affair.

Mr. Halstead rejoined. "If you apply it to *me*, it is ungentlemanly and unchristian." He denied any malicious motive whatever. He then made a loud defence of his motives, &c., which was accurately remembered and reproduced from the peroration of his speech at the Special Convention; concluding with the declaration that he was not to be put down, if every man, woman and child in New Jersey were against him.

For the Churchman.

## Courts of Appeal?

To the Editor of "The Churchman:"

My dear sir—To a looker on it is evident that the natural tendency of democratic institutions to let a supposed expediency usurp the place of justice, and so engender a selfish disregard of the rights of individuals, is carrying the Church in the United States, at a fearful rate, towards the Scylla of the tyranny, or Charybdis of anarchy. Yet, for this there *must* be a remedy, as Christ unquestionably gave His Church a polity, which while it admitted of civil aid, was so perfect in itself, as to flourish under the severest persecutions, or the most unpropitious political institutions.

You are many of you disposed, I see, to look to ecclesiastical "Courts of Appeal" for this remedy; and in principle you are doubtless correct, but will you permit a foreign brother to suggest, as indeed, one of your late correspondents, "Vindex" I think,—hinted, that your branch of the Church seems to be too much trammelled by an unwarranted idea of the importance of its own provincial canons; forgetful, that they can never, lawfully, be permitted to interfere with those rights that the Church Catholic—which alone, be it remembered, can claim infallibility in its enactments—has transmitted to its members. The too great readiness which the American Church has ever evinced to interfere with Catholic usage, has arisen—as I doubt not you, sir, in common with most distinguished Americans, will admit—from that impatience of all restraint which is one of the acknowledged evils of republican institutions. But, whatever becomes of our political bias, the Bride of Christ demands reverence and submission in all Her children, from the mitred bishop to the humblest member; Her authority is derived from Her Divine Head, wilfully to oppose it must, therefore, be impious. But for any section of the Church, however large, to enact canons that curtail rights which either Christ or His Church universal have given to His people, is to oppose that authority; and this, it appears to me, your branch of the Church has, I trust unwillingly done! The right course, then, in your present difficulties, seems to be, *not* to erect new courts of appeal, but to use that which Christ and His Church have themselves provided—that is, *the Church Herself*.

The erection of the Church into a court of final appeal for its members, which was done by our blessed Lord Himself, is recorded in the 17th verse of the eighteenth chapter of St. Matthew's gospel; and we have a full account of its being used as such in the fifteenth chapter of the Acts of the Apostles. This right of appeal, therefore, is one which no human canon can take away; nor indeed could the Church Catholic pass one in opposition to it, for the Spirit of God cannot contradict itself. Hence, this right has been recognized by the Church, from the Council of Nice downwards to the present day; and I suppose even the American branch thereof will not, in theory, deny this right of appeal, however it may withhold it in fact. The manner in which such appeal should be made, and whether it should be to the ecclesiastical portion of the Church only, or to its entire membership, cleric and laic, are questions upon which I shall not now enter, further than to throw out the suggestion, that perhaps charges of heresy should be left to the sole decision of the clergy; while alleged offences against morality might be safely referred, as our Lord Himself seems to intimate, to the whole Church, or to the representations of both orders. Only in this last case, it is clear, that the laymen must be in full communion, and if elected their electors also, and not mere baptized pew-holders! or else the accused would be defrauded of his rights, in not being tried by his peers, the—so far as human cognizance can go—*faithful* members of the body of Christ.

I am not so visionary as to suppose that, in every case, appeal could be permitted even to a Provincial Synod; but I certainly do think that there should be the power, as I believe there *is* the right, of carrying all doctrinal charges there; and also charges of any kind which affect the episcopate; while, perhaps, in every case appeal should be permitted to a Diocesan Synod. And however questionable, on some grounds, may be the benefit of your frequent Conventions and Synods, they ought at least to possess this good—the prevention of local, and, I blush to add, episcopal oppression. Permit an example or two, from existing circumstances, of what I mean

And, first, in the case of your own deeply injured Diocesan. I could have wished, as I stated in a former letter, that he and his diocese had seen it wise to make a formal appeal to a Council of the Anglican, American, and Anglo-American Churches. Nor could such an appeal have been repulsed, I imagine, as being contrary to the VI canon of the 1st Council of Constantinople, because your Provincial Bishops were very far from being agreed in their decision, the appeal, therefore, would simply have stood in place of that reference to the larger *diocese* which, in accordance with the then existing state of things, that canon recommends. Besides the attack upon your orthodox Bishop was, doubtless, though I shame to say, covertly a *doctrinal* one; hence on this ground also, I apprehend an appeal to the reformed Catholic Church would have been justified. Thus much in defence of the suggestion I presumed to make at the time alluded to. But if the principle I am advocating be correct, another appeal was, and still is, open to your Diocesan, namely, from *an appeal from your Bishops to your entire Convention*; the whole must be greater than a part, hence, your Provincial Church must be a higher tribunal than even your bench of Bishops, since it includes not only them, but your Presbyters and Laity also. Your Convention, is, therefore, I think, according to the command of Christ and the usage of the Catholic Church properly your High Court of Appeal! and that in which, as being of Divine appointment, you have the strongest ground for looking for the guidance of the Holy Spirit; in degree second only to a General Council.*

Mr. Prescott's case affords another instance of how the principle in question would work. His Bishop has sentenced him for something which that prelate is pleased to suppose has the nature of heresy; Mr. P. and his friends judge otherwise; consequently I think he has the right, which his Bishop cannot take from him, of appealing to the presbyters of the Diocese of Massachusetts, as to whether his teaching and principles are in opposition to those of the American Church or not. This being a doctrinal question, I further apprehend that should either Bishop Eastburn or his Presbyter be still dissatisfied, they would, either of them, have a right of appeal to the bench of Bishops; and perhaps even a final one to your Provincial Church in General Convention assembled.

Here then, my dear sir, you have according to my judgment, your Courts of Appeal already established by the united authority of Christ and His Holy Catholic Church! Why then seek to human devices, or endeavor to establish courts of necessarily infinitely lower pretensions; especially as your organization is really admirably adapted for the working of those which you do already thus possess, and for enabling them to hold their Divine shield of protection over both your clergy and laity, against either episcopal or democratic tyranny. If, unhappily, through disuse, you have lost the *power* of exercising this undoubted right of appeal, to Diocesan Synods, to the Episcopal Bench, and finally to your Provincial Synod, then let me entreat you not to rest, but to move heaven and earth until you have secured that liberty wherewith Christ and His Church have undoubtedly made His people free. Surely, if urgently requested, or, if need be, as becomes the freedmen of Christ, firmly demanded, your General Convention will not attempt longer to withhold those rights and securities which Christ and His Bride have so graciously bestowed.

Permit, before I conclude, a supplementary remark concerning Mr. Prescott's case. If I understand aright, it seems generally supposed, that in the present state of your ecclesiastical law, or *usage* at least, that he has no means of obtaining redress, from what is, I believe very extensively, considered as most oppressive treatment, and as being altogether unwarranted by the spirit of the laws of the American Church. What, however, may I ask, is to prevent his at once endeavoring to obtain protection for himself and a vindication of the purity of the Church by representing his case to some three Bishops, who love the Church better than their Order, and who regard their office, not as giving them a Divine right to tyrranize over those whose faith is purer than their own, but as constituting them the chief shepherds, and the brightest examples of "the flock of God", and the most careful and valiant defenders of the purity of "that Faith once delivered to the Saints"; and, if these three consistent Fathers and guardians of the Church and its members, find that Mr. Prescott has been thus aggrieved and injured, surely they will not shrink from the duty, however unpleasant, of presenting Bishop Eastburn for trial as guilty of tyranny in the execution of his episcopal functions, and of heresy in his expositions of the doctrines of the American Church as authoritatively laid down in her Book of Common Prayer; by which act, these Prelates would do all, that your present state of discipline seems to permit, to redress the wrongs of an injured Brother in the priesthood of their common Saviour, and, at the same time, perform the yet more important duty, of endeavoring to prevent, in these days of heresy, the Church of God, "the pillar and ground of truth," from being corrupted in its high places.

Sincerely your brother in Christ,

A Catholic.

Diocese of Toronto, 26th June, 1852.

* In speaking thus of your General Convention, I do so under the supposition of its lay members being of the faithful, *i. e.* regular communicants, and their electors the same.

## Foreign Correspondence.

We have been permitted by a friend to make the following extracts from the correspondence of a clerical relative now in Europe, for which we return our sincere thanks.

Leamington, May 28, 1852.

"We have been scarcely a week here, but have seen a great deal. The country could not look more beautiful than it does. The fields are all a lovely emerald green, and the hedges in full bloom. The whole country looks and smells like a garden. In America we have but little idea how lovely it looks. From Liverpool we went to Chester, saw the town, and attended service in the old cathedral. It was prayers only on a week day afternoon. There was quite a good congregation, and they had the whole cathedral service. It must be a very solemn service as soon as the novelty wears off. The cathedral had but one stained glass window, all the rest having been destroyed. We went to Eaton Hall, walked through the park, but could not get in the Hall, the family not being there, and they would not admit any visitors. From thence we went to Birmingham, saw the Papier Mache; the plated ware, and the glass works; the exterior of the town Hall, and some of the churches. Yesterday afternoon we rambled all over the ruins of Kenilworth Castle; barely the skeleton of its former beauty. Here, as elsewhere, the hand of the destroyer Cromwell is to be seen. His men pulled it down to sell the stones! We came *here* (Leamington) in the evening—walked all about the place. It is very much improved and enlarged, and is now a beautiful place. They have rebuilt the parish church, and erected a college. The Rev. Mr. Weston, of Trinity church, was here a few days since.

* * * * *

Oxford, Whit-Monday evening (same letter). "We have just finished our inspection of Oxford—the great Oxford—with its appropriate and true motto, 'Deus illuminatio mea.' It is ten minutes past nine, P. M., and 'Great Tom' (the bell of Christ College) is just tolling 101 times, which it does every evening, when the gates of all the colleges are closed. But where shall I begin to describe it? We have been but two days and a half in the place, and the mere list of what we have seen would fill the rest of my sheet. I had two letters here, one to Dr. Pusey (who was unfortunately out of town), the other to Rev. Richard Greswell, of Worcester College, author, I believe, of the celebrated harmony. He has shown us every attention, and treated us with very great kindness, gaining us admittance to several places of very great interest, which we could not have seen without him. Let me give you an account of our yesterday's (Whitsunday) stay here. In the morning we went to St. Mary's church, and saw the whole university in full robes come in, and heard the sermon before them, by the Rev. Dr. Wellesley, nephew of the Duke of Wellington. The students have prayers and communion in their own chapel, and then go to hear the sermon.—This concluded, we remained in the same Church, to attend the parish service. The Rev. (Chas.) Marriott is the Vicar, and the successor of fallen Newman. Morning Prayer was said in the nave, and the communicants then retired to the chancel, which is on the other side of the tower, for the reception of the Holy Sacrament. They sat in a high range of stalls around the walls, and the officiating clergy *went to them*, instead of their going to the chancel rail. . . . . . At four P. M., attended the chapel of the Magdalen College. The chapel is perfectly magnificent. It is very small, but the interior fitting up cost about $100,000. They had the full cathedral service, and we were delighted with it. *Never* have I been present at a *more delightful* service than it was. The anthem was beautiful, from Haydn:

"The heavens are telling the glory of God
And the wonder of His works displays the firmament."

At 6 1-2 P. M., we attended at the chapel of New College. This was also a delightful service, but I do not think as good as at Magdalen, although the organ is certainly finer. Here we saw the crosier of the founder, William of Wykcham. The windows are beautiful, and contain 80 saints of the Old and New Testament, *all* larger than life. In the great West window is a magnificent painting of the Nativity—the whole light of the window appearing to proceed from the child. To-day we have been on foot since breakfast, visiting colleges, libraries, chapels, &c. I rang 'Great Tom' (17,000 lbs), and we closed the day by visiting the tomb of England's murdered Archbishop, the saintly Laud."

London, June 3d, 1852.—"We stopped at Stratford on the Avon. There we saw the usual sights, the house of, and the church containing the tomb of Shakespere. The old woman who owned the house formerly is dead, and it has passed into the hands of a committee of gentlemen.

"We visited the tower to-day, and then sailed up the Thames in one of the small boats to Lambeth Palace, and delivered a letter of introduction to the Rev. Mr. Dalton, the Rector. He was confined to the house himself but he received us very kindly, and as the Archbishop was out of town, he sent the porter to show us all through the palace. We were also shown the chapel, where Bishop *White* and the other bishops were consecrated for America. A very interesting spot to American Churchmen.

He invited us to an evening meeting at his house, where we shall meet the Bishop of Frederickton and Dr. Wainwright. Dr. W. I have not seen as yet, but suppose I soon shall. He was very well received by the Society on Saturday. They express *very great* disappointment that the two Bishops were not able to come out, and more so as it would have done so much towards strengthening the bonds by which the English and American churches are united."

"To-morrow I am to see the Bishop of London, at 11 o'clock. Wherever we have been in England, we see evidences of the awaking of the English Church to her duties. New churches are every where being erected. And I am told the Church is greatly increasing in strength, and in its hold upon the people. This is certainly a cheering sign, amid the bondage in which she is held by an oppressive state. For what can be more absurd than a Parliament into which dissenters and infidels are admitted, legislating for the Church, as to what shall be her discipline and doctrine. * * * *

London, June 10, 1852.—"I give you a hasty sketch of our proceedings. Friday last I called on the Bishop of London. He gave me an order, and ——— and I were enabled to be present at his ordination in St. Paul's, on Sunday morning. There were thirty young men ordained. . . . . . . . . . . . . "I have met Dr. Wainwright. He knows me well, for I was in constant habit of meeting him at home. He expects to stay here, I believe, until September, visiting Scotland in the mean time. He has a son with him.

London, June 17, 1852.—"Since I last wrote on the 10th, we have remained in London, attending the services of the jubilee week. They have been exceedingly interesting, and we are very fortunate in being able to be in London at this time. . . . . The great event of the week has been the service in Westminster Abbey. It was crowded with people, and there were near a thousand communicants. It was a joyous occasion for the Church. Around the altar were gathered Bishops from near all quarters of the world—England, Ireland, Scotland, India, Africa, Canadas and the United States. The Bishop of Oxford preached an exceedingly able sermon, near an hour in length. It had been desired one of our Bishops should have preached, but they arrived after the arrangement had been made.—The Bishop of Western New York preached in the evening in St. James' church, Piccadilly, and the Bishop of Michigan in St. Paul's cathedral, on the occasion of the regular anniversary. The Lord Mayor of London was present in all his robes, and with the sword of State and sceptre carried before him. In the evening he gave a grand dinner, at which many of the bishops were present. . . . . . . . . . . . . We find the liveliest interest taken in our Church in America, and it had been greatly increased by the recent services of the Jubilee. *They also regard with great indignation the intrusion of the three Bishops into the diocese of New Jersey, and, if I mistake not, the Bishop of Oxford alluded to it in his sermon, in Westminster. They spoke of it as an "iniquitous proceeding."* . . . . . . . . "There is to be a great commemoration at Oxford, and I was told to-night that they intend giving degrees to our Bishops. This will be an extraordinary mark of attention if they do.

Windermere, England, June 24, 1852.—"On the same day I was present at a public meeting to receive the American Bishops. You will no doubt see an account in the papers, so I will not send you one. Dr. Wainwright was there, and as he said, he not being one of the judges, could speak without hesitation of the cause which had so near defeated the presence of the Bishops, viz: that of the Bishop of New Jersey. He alluded to the trial, &c., and *I must say, somewhat to my surprise, Bishop Doane's name was received with louder applause than anything at the meeting.* This shows very plainly indeed, the feeling here in regard to the Bishop."

Dunkeld, Scotland, July 1, 1852.—"We were brought here by the advice of Scotch friends, and a desire to visit the cathedral of St. Niniano at Perth, the only cathedral in Scotland built since the Reformation. The old cathedrals, as you may know, have all been suffered to fall into decay, or desecrated by the ruthless hand of the Puritans. Before my eyes is one here. Once a beautiful Gothic building, now unroofed, with the exception of the chancel, which has been made into a 'Kirk,' by blocking up the noble chancel arch with a miserable stone wall, and surrounding the gallery by an ugly *Grecian* belfry, with an enormous bell. High up still stands the western gable of the nave, surmounted by its stone cross, a monument of the former magnificence of the building. We looked through the tower down the great nave at the falling columns. The chancel 'Kirk' we did not enter, nor did we wish to see it."

For the Churchman

## Hobart Free College Commencement.

Mr Editor:—Commencement at Geneva this year was an event of peculiar interest. It was the first Commencement of the college under its new organization; and the friends of the Institution may well congratulate themselves upon the auspicious circumstances which have attended it. On Sunday evening, July 11th, the venerable President of the College, Benjamin Hale, D. D., delivered the Annual Sermon to the graduating class. His parting words were, as they ever are, appropriate and affecting; and in language of hope and earnest benediction he bid farewell to those who had been for four years the objects of his parental care and supervision. On Wednesday evening, we attended service in the College Chapel. This building, though small, is very neat; and affords an excellent illustration of what a sound church taste can accomplish, even with limited means. The chancel arrangements are in Catholic taste; the altar is very neat, and as we entered the chapel, the rays of the setting sun were falling with mellowed light through the beautifully stained chancel window. The seats are of oak, oiled and varnished; and on account of its freedom throughout, from paint and pretence, the eye of the ecclesiologist would certainly prefer its interior to that of the parish church. The canticles were well chanted. The organ is a very sweet-toned instrument, and quite powerful enough for the size of the building. At the close of the service the Committee of Awards on the Essays for the White Medals, submitted their Report. These prizes were established by Horace White, Esq., of Syracuse, a noble-hearted Churchman, whose time and means are always devoted to the Church's work, and will certainly be of much benefit to the College. We understood that the first of these prizes was a gold medal worth twenty-five dollars, and the second a silver one worth ten. The subjects assigned this year were the three following: "The Literary influence of Dr. Samuel Johnson," "The influence of Intellect in the Dark Ages," and "Man's moral condition as viewed by the light of Nature." Mr. J. W. Wescott, of Ohio, obtained the first prize. His subject was the last above named. His essay showed a maturity of mind, and depth of thought which we hardly would have expected in one so young. But, nevertheless, in our judgment, Mr. R. M. Harison, son of the Comptroller of the Corporation of Trinity Church, who received the second, deserved the first prize. He had chosen the second of the subjects, as given above, and handled it with great ability. His essay showed an intimate acquaintance with the spirit and character of those times. His style was polished, yet forcible and manly; and as regards composition, his essay was, in our opinion, far superior to the production of his more fortunate competitor. At half past 7 o'clock, Richard H. Dana, Esq., of Boston delivered the annual address before the "Hermean Society." His theme was "True Conservatism"; a subject which, in these times, demands the serious consideration of every educated man. His eloquent oration, wherein he illustrated and exemplified the power and spirit of true conservative principles, was listened to with evident interest by a large, discriminating and attentive audience.

Commencement morning dawned brightly upon the lovely "Village of the Lake." At an early hour Main street thronged with carriages. The number of strangers in town was very large; and before the hour appointed for the exercises in the church, all the seats in "Trinity," except those reserved, were filled with an intelligent audience. At 10 1-2 o'clock the procession formed on the College grounds, composed of the Faculty and Students, Members of Convocation, Trustees of the College, candidates for admission, &c. Arrived at the church, the exercises were conducted according to the following scheme:—

ORDER OF EXERCISES.

Prayer.

Oratio Salutatoria. *Augustine Boyer Hawley, Geneva.*
Oration. Human Frailty. *Addis Emmet Bishop. Waterloo.*
Oration. The Ruins of the Coliseum. *Henry Fitzhugh Jr., Oswego.*
Oration. Classical Education. *Richard Morley Harison, N. Y.*
Oration. Movement. *Charles Packwood, New York.*
Philosophic Oration. Harmony of the Divine Works. *Josiah Willard Westcot, Perrysburg, O.*
Oration. Liberty and Absolutism. *William Johnson Seymour, New Orleans, La.*
Oration. The Mission of the Beautiful. *Foster Swift. Geneva.*
Valedictory Oration. The Development of Providence, the only Progress. *Robert DeLancey Hamilton, Onondaga.*

Degrees Conferred.

Master's Oration. Philosophy and Religion *Henry Adams Neeley. A. B. Chicago, Ill.*
Doxology. Praise God from whom all blessings flow, &c.

Prayer and Benediction.

The exercises, as a whole, were pronounced by competent judges to be worthy of the highest praise, but we cannot neglect noticing briefly, a few of the young gentlemen. The "Salutatory," spoken by Mr. A. B. Hawley, of Geneva, was a classical production, and its delivery deserves unqualified praise. Mr. Hawley's pronunciation of the Latin was very correct, his enunciation clear and distinct, and his oratory graceful and natural. The oration of Mr. W. J. Seymour of New Orleans, was a well written production. His style of speaking was well adapted to his oration; he was, in many respects, the best orator of the class. His allusion to the decease of Henry Clay was well-timed and extremely beautiful. The theme chosen by Mr. Foster Swift of Geneva, seemed well adapted to his poetical taste. It was the most imaginative oration of the day, and amongst the more prosaic and metaphysical disquisitions, seemed peculiarly pleasing. The best oration of the class, however, was pronounced by Mr. R. M. Harison, of your city. The subject of classical education is one of peculiar interest to the student, and Mr. H. treated it in a manner which showed that, to him, the classics have not been a sealed fountain. His style of composition was vigorous and energetic; he seemed to write as he thought, and his words expressed the feelings of one, who has acquired a fine taste from "the study of Homer, and Horace, and Shakspeare." The entire class evinced in their habits of thought, a sound conservative and healthy state of thinking, which reflects honor and credit upon "Hobart Free College," and marks it, in this age of "progress," as one of the conservators of a system of enduring and true "Reform." The Master's Oration, by Mr. Neely, and the address before the "House of Convocation," by John N. Whiting, Esq., were highly commended by all who listened to them. The conservative spirit of their "Alma Mater" was displayed in their respective productions. Immediately after the address, the Members of Convocation met; the Rev. C. H. Platt, of Lockport, was chosen orator for the next Commencement, and Rev. Walter Ayrault, of Auburn, substitute. A pleasant and well-attended levee at Rev. President Hale's closed Commencement day.

Among the many distinguished visitors whom we noticed upon the occasion, was the Rector of Trinity Church, New York, the Rev. Dr. Berrian.

Yours, Viator.

For the Churchman.

## The Protestant Churchman.

"Bishop Onderdonk was found guilty by an unanimous decree."—*The True Sun, quoted with approbation by the Protestant Churchman, Sept. 18, 1847.*

"If that paper in place of the words 'was found guilty by', had used the words 'sentenced by'"——what follows in the Protestant Churchman of July 24, 1852, has reference to a preceding exhibition of low wit not worth the copying. The amount of it is, that if the *True Sun* had thus said, it would have said the truth. The Protestant Churchman, therefore, acknowledges that in favorably quoting what the True Sun did say, it adopted, and gave circulation to a falsehood. It is in keeping with the religious and moral character of the former, that it refers to this sin made wilful and deliberate by long and obstinate continuance in it, without any expression of penitence or regret. Does the editor never press home to his conscience the duty of adopting himself the religion which he preaches to others? Does he never say to others, 'If ye shall perceive your offences to be such as are not only against God, but also against your neighbors; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; for otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation?

But, farther, is there not herein another falsehood to be added to the Protestant Churchman's store? Is it true that the sentence on Bishop Onderdonk was unanimous? And is it consistent with truth and honesty to represent the sentence that was pronounced in such wise as to make it appear, or leave it to be concluded that it indicated in the case of the large majorities of those who voted for it, any concession in favor of the *verdict*; and not rather as a means of warding off a more cruel punishment from one whom they held to be *not guilty*? The editor of the Protestant Churchman knows that it is not. He knows that no honest man would thus represent it.

Anti-Mendax.

# THE CHURCHMAN.

NEW YORK, JULY 31, 1852.

## Courts of Appeal and Church Conventions.

In another column will be found an interesting communication on this subject, from a Canadian clergyman, to whom we have been indebted for many valuable favors of the same kind, and in whose sound Church views we cordially concur.—The deep interest, too, which he takes in the affairs of the American Church present additional claims upon our attention when he asks a hearing. We have therefore inserted his article in the present number, though we do not assent to all the views expressed.

We do not think that the evils we labor under at present, are to be attributed in any great measure, to the democratical principle operating among us as a political institution. We are sure that our laity even of the Low Church sort, are not more violent in language and tone, than those of the same views in monarchical England. We might point to many a public meeting in that country, and to the bitter language of members in the House of Commons, and ask in vain for any thing to match them in our most excited Conventions. And if we talk of *Expediency*, we may scornfully point to the miserable decision in the Gorham case, a shame and dishonor to the Ecclesiastical system of England, and a reproach to the orthodoxy of the Church, till the stain be removed. The Church, or Church authorities, has suffered in many cases, from the tyranny of the State, and the proneness to yield to tyranny, whether spiritual or secular, because those who were in authority have been timid and time-serving. False doctrines, too, have at various times and in different ways, exercised predominant sway, and their advocates have persecuted and deprived those who held fast to the Truth, as delivered by Christ and his apostles. The great dangers to the Church have arisen from within, from the heresy, the schismatical tendencies, the evil passions, the violence and injustice of those in office, Persecution and cruelty from without, have but strengthened her defences, and deepened her foundations, though many individuals high in authority and saintly in character, have perished by them; but when her own chief shepherds have become unsound in doctrine, and tyrannical in conduct, great and lasting injury has been produced. Thus in 1640 the Church of England fell, not so much from the external attacks of Puritanism, but from the traitorous favorers of that pestiferous system *within the Church*. They surrendered bulwark after bulwark into the hands of the enemy, and with matricidal hand brought ruin and desolation on their spiritual parent. And experience teaches us that whenever this fell spirit takes possession of those who in name are Churchmen, strife, disaster and desolation are the consequence. "Rule or ruin" is its motto; to plot, to sap, to mine, to destroy by secret treachery or open assault is its aim and unceasing endeavor. This is no peculiarity of a democracy or a Republic; it has its roots deep in the nature of man, enkindling its worst passions, and inflaming its bitterest animosities. It unites its votaries into a malignant and desperate faction which no treaty can bind, and no gentleness appease. Continually with hungry eye, it marks out victims of influence and station in the Church, as the hunter singles out "the stag of ten," for his deadly rifle: and when one has been stricken down, with its voracity increased by the taste of blood, it rushes upon another. Deadly in hate, crafty in purpose, stealthy in pursuit, subtle in execution, it falters not nor tires, whatever opposition or check it may meet with.—Defeated in the Societies, the Institutions, the Conventions of the Church, it draws off and forms organizations of its own, with their special Shibboleths for admission, and skilful and unscrupulous partizans for the right hands of the enterprises they meditate. They have there opportunities to mature their plans, prepare their engines of destruction, and aim the bolt in secret; and suddenly when the roar is heard, the object of their hate and plottings falls an unsuspecting victim. In this lies the danger of the Church, at the present day, especially in our own country, and so long as Churchmen remain inactive, listless, insensible to the schemes maturing against them, tolerant of the grossest violations of law and order, and indifferent to the fate of others, so long as they themselves are spared, so long will these dangers deepen and thicken. The war must be carried into Africa, and that speedily, or the fight with Puritanism will become most difficult to wage. The loud boastings in the more reckless of its organs, show that it has already taken up its position and calculated its moves.

This, then, is the chief source and the main agent of the difficulties under which we live, and the perils by which we are encompassed. We do not accede to the position that the Church in America has shown generally, a want of respect for Catholic usage, or disregard of primitive antiquity. In her judicial system, it is true, great defects exist, as has been already pointed out, both in articles from other sources, and in our own editorials. In what manner the court for the trial of a Bishop might be better constituted, is a very serious question, and suggestions have been thrown out for the establishment of a more satisfactory tribunal. How an appeal should be taken from the decision of such a Court to the Bishops of the Church, and thence to those of the whole Reformed Church of England and America as suggested by our correspondent, is another serious question of great difficulty, and how the principle laid down in the text of St Matthew, is to be applied in practice, allowing that the whole Church Catholic is meant, is the most difficult of all. We do not think our Reverend correspondent has at all elucidated the difficulty.

As to the *General Convention*, that must not be confounded with *the Church*. It is simply the representative of the Church for *legislative purposes*, and is wholly unfitted both by its composition and by constitutional provision, to act as a Court of appeal. This will be apparent, we think, on an examination of the Constitution of the Church. The same objection applies to the Diocesan Conventions: few of the members, especially the lay delegates, are fitted for the hasty hearing and decision of such questions as would come before them, and the large numbers in many of these bodies would be another great objection. It is a very different thing to pass upon a canon or resolution; and to take up an intricate case, involving many questions of fact and law, of doctrine and practice, determine every point fully, and pronounce upon all understandingly, without prejudice or partiality. This is the appropriate function of a Court of Appeals, and any one who knows how our Conventions are made up, must see the office could not with any propriety be entrusted to them.

When the Annual Convention of the diocese of New Jersey, in May, appointed a Committee for the investigation of the charges embraced in the presentment of their Bishop, many minds felt uneasy as to the policy and propriety of the measure. It was supposed to look somewhat like an attempt to influence the Court by acting in a manner not contemplated by the Canon of 1844, under which alone, a Bishop can be brought to trial. This, of course, is the view taken, only in a far more exaggerated form, by the opponents of the Bishop. If it were such a committee; if the Presentment were a Presentment made after proper investigation, upon charges which there was reasonable ground to believe could be sustained; and where the personal character of the Bishop alone was at stake, any attempt to bias the judges by action after presentment made, would be fairly open to objection on the score of propriety, if not of legal or canonical right. The result of that Committee's action, however, proves that the Convention knew what it was about, when it appointed that Committee, and that propriety and justice both required its appointment. The personal character of the Bishop was not the only interest at stake. The diocese had been by unavoidable implication, charged with neglect of duty, or with too long delay in performing it; and there was a propriety in vindicating its character from that imputation. Besides which, the two noble and flourishing Institutions, founded by the Bishop, were threatened with ruin; and the diocese was bound to do everything in its power, not *against* law and justice, to preserve them from injury. The Presentment moreover has *not* been made after *proper* investigation; and it was made upon charges which there was *not* reasonable ground to believe could be sustained. From the day when the evidence taken by that Committee shall be published, the *Three Bishops* will be on their trial before the public opinion of the Church—not Bishop Doane.

The Presentment was *not* made after proper investigation. That investigation which "scours the country" "with clerical assistance," which does not wait for evidence to come to it, but which goes out itself to hunt up evidence, cannot, nevertheless be called a *proper* investigation, when it contents itself, notwithstanding all its zeal, with mere hearsay, or slight circumstantial evidence; while the original parties who are charged as having been injured, although *perfectly accessible*, have *never been examined, or even approached on the subject*. This is the case with a number of the charges, and the evidence of these prime witnesses and principal parties will be found in the report of the Committee. That investigation is not a *proper* investigation, which charges a Bishop with fraud and perjury for *omitting* a large number of creditors from his schedule; when another part of *that same schedule*, which

the Investigators might have examined if they chose to use their eyes, *enumerates them all* as creditors secured by mortgage on real estate. That investigation is not a *proper* investigation, which charges a Bishop with fraud and perjury for omitting a creditor from his schedule, when that same creditor's debt *is* included in the amount stated as due to the *Endorser who paid the original claim.* That investigation was not a *proper* investigation, which charged extensive frauds and perjuries in connection with an assignment and consequent sale, when none of the assignees or principal agents in said transactions had been examined or applied to in any manner whatever. When it is known, from testimony under oath, by witnesses having personal knowledge of that to which they give evidence, that a Presentment has been gotten up in *such* a style, the Presenters, we repeat, are substantially on trial,—not the Bishop presented.

It is a very servicable *ad captandum* phrase to call this all *ex parte* evidence. *Ex parte* evidence is sometimes so plain, that cross-examiners do well not to risk the attempt at overthrowing it. When a Presentment charges *fraud*, in borrowing money of a lady on a second mortgage, *concealing the fact of a previous incumbrance*, which destroyed the value of the security, and the *ex parte* evidences from the Attorney of the said lady in taking the said mortgage, shows that the Bishop *did inform them of the previous mortgage*, and that the property was good and sufficient security for the amount of both incumbrances: cross-examination was hardly worth while. When the Presentment charges *fraud* and *perjury*, in undervaluing personal property at about $17,000; when the same property at public sale brought only about $11,000: the idea of fraud falls to the ground. When the Presentment charges fraud in that, the sale is said to be underhanded and private, by collusion with friends; and the evidence is point blank that full and fair legal notice was given throughout, that the sale was crowded, that bidding was encouraged, and that the property, to make it available for men of moderate means was divided into 1700 lots; no cross-examination is necessary to elicit the truth. When the Presentment charges that the Bishop threatened to kill Joseph Deacon, to *keep him from* appearing and making complaint before the Grand Jury, and the direct evidence of two who were present at the interview, shows that the Bishop used urgency little short of compulsion,—not to keep Deacon away—but to *bring him before* the Grand Jury, insisting that he *must* go and say all he had to say against him: the cross-examiner was wise to stay at home. *ex parte* evidence like this, is good enough. It is infinitely *better* than *such* charges, gotten up in *such* a way, with next to no proof at all.

But there is something more to be said about this *ex parte* cry. When the appointment of this Committee was under discussion in the Convention in May, Mr. Halsted offered an amendment, requiring that the opponents of the Bishop should be notified and have permission to attend, to introduce witnesses in proof of the charges, and to cross-examine witnesses introduced on the other side. He said if this course were pursued, *he would go in for the* Committee. The amendment was rejected; the Convention not thinking it necessary to instruct those eminent gentlemen so minutely as to how a plain duty should be performed. Now when they, on organizing, notified Halsted of their time and place of meeting and requested him to attend, (as they also notified all others known as opponents of the Bishop, or relied upon as witnesses against him,) Halsted replied, saying he could not decide whether or no he would attend, until he knew whether he would be allowed to introduce witnesses and cross-examine. He was informed that *he would be allowed to do both.* After every pretext for his absenting himself was thus taken away, by granting all his demands; after his pretended clamors for three years, for a diocesan investigation; and after his positive pledge given at Convention, and his implied one in his first letter to the Committee, one would suppose an honorable man would have felt himself *bound* to attend. The *Honorable* Mr. Halsted *declined* to appear before the Committee, as did also his principal witness. They have done well in absenting themselves, *if* their object is not the attainment of truth—but only the keeping up of a plausible outcry against the Bishop. *Now*, they still have in reverse the "*ex parte*" cry. If they had attended, there is every reason to believe there would not have been left enough of their case to hang a doubt on.

If anything were wanted in proof of the conclusiveness of the evidence reported, as against the bulk of the charge, it has been supplied by the course taken by the opposition in the debate in committee of the whole, on the adoption of Judge Ogden's Resolutions. With but one exception, no man lisped a syllable against the evidence, its exclusiveness as a whole, or the character of the witnesses—among whom are many men of as high standing and irreproachable integrity as can be found in New Jersey or out of it. The gentlemen in the minority confined themselves mainly to a recapitulation and recitation of their arguments, at the Convention in May, *against the appointment* of any such committee; arguments wholly out of place after the Committee had been appointed, had acted, and brought in their report. But they had nothing else to say; therefore they said what they said. The only exception was the Hon. Mr Halsted. He *did*, after taking copious notes during the reading of the evidence, make a very lame effort to show that two or three of the charges were proved, instead of being disproved, by the Report. But he soon gave up the attempt in evident despair, saying "he would not, at that time, *go any further into details!*" The failure of the minority to advance anything to the prejudice of the evidence or its value, was complete.

It has been said, since the Convention of July 14th, that the proposition of the Three in that "kind letter" was rejected by the Special Convention with invective and scorn. The *Convention* did no such thing. Whatever terms may be thought applicable to the Bishop's Protest, Appeal and Reply, is another matter. The action of the *Convention*, as expressed in its Resolutions, deserves no such terms. But, it is urged, that after that action, the Three "*had no alternative*" but to present! This again is the reverse of the truth. The Special Convention, according to the Constitution, could discuss nothing but what was embraced in the call. The opponents of the Bishop were so wide awake on this point, that they refused to vote a Resolution of confidence in the Bishop, because *that Resolution was not embraced in the call*, and was therefore *unconstitutional.* Yet now that Convention is blamed by these same sticklers for the Constitution, because it did not act in a manner far *more* unconstitutional! They may, if they please, blame the Bishop for not including this in his call of the Special Convention; but how can they blame the Convention itself?—The Three must have known, then, that their position *could not possibly* have been *entertained in that Convention.* But that Convention did solemnly reiterate its readiness to order an investigation, whenever definite charges should be properly laid before it, supported by responsible names. After this pledge, and after the acknowledgment of the prior right of the Diocese by the Three themselves, we can see clearly enough that they had no alternative left:—every consideration of consistency demanded, that they should require the Four laymen to present formal charges to the next Convention in May—the first which *could* constitutionally entertain them.

In connection with this, we have heard once more the statement that "repeated efforts have been made to obtain an investigation, but they have always been resisted." A notorious Reverend opponent of the Bishop, so far forgot himself as to use, in Committee of the whole, the above formidable figures of speech. He did it, probably, through the force of habit, and also through an unfortunate forgetfulness that *that* part of the cry was effectually exploded in May, by the singular confessions then made by Mr Halsted, the original mover for an Investigation. This gentleman gave us to understand that he *never had really wanted an Investigation at all*, because he had *no confidence in the Convention of the Diocese.* He knows perfectly well, that at any time when he might have chosen to bring in definite charges, a Committee would have been appointed to investigate. Three years passed over, and neither he nor any of his friends ever introduced a definite charge. The Investigation he made so much noise about, he only *pretended* to want, in order that he might make a great outcry for his *not having gotten it.* This cry seemed very plausible, until Mr Halsted's thorough confession, in last Convention, sent it to the winds. Yet the Rev gentleman actually reports it on the 14th of July, as glibly as if no such exposure had ever taken place! This is one of the coolest things we have met with since the warm weather began. The force of long habit *is* sometimes too strong for truth, even in honest individuals. It is no great wonder therefore it should have prevailed in the case referred to. The only other excuse we can imagine for him, is, that it was a slip of memory. He probably *forgot*, at the moment, that that part of the game had been blown, and was no longer available "to point a moral or adorn a tale." Gentlemen occupying his position have great need of a good memory. Without *that*, they occasionally betray themselves into very ridiculous mistakes.

The impression produced on our mind by the evidence showing the mode in which the presentment was gotten up, satisfied our mind completely, that the getters up of the whole affair (we do not include the Three Bishops—we hope they have only been mystified and misled) never believed the charges themselves. Or, if they did, that at least they have never believed that it would be possible to prove them. No charge has made more noise than that concerning the Episcopal Fund. After fully reviewing the evidence given upon this point, Judge Ogden, in his speech, called on any one in the Convention who *believed* the Bishop guilty of fraud in this matter, to *rise.* Many eyes were turned towards the Bishop's opponents, but not one man of them rose!

With the facts such as they are, and these gentlemen knowing them to be such, it is impossible they can ever have believed they could convict Bishop Doane. Their whole course seems to be consistent, solely on the hypothesis that they were determined, if possible, to break down the Bishop, and ruin his Institutions, by feeding public rumor with sufficient boldness and pertinacity to destroy public confidence. This explains their past conduct; this explains their present position; this shows us what they *probably* expect to gain in a trial where they know they must fail in securing a verdict of guilty. It is easy to say, "If we only had had the power of *compelling* witnesses to attend, we could have proved all that was charged, and more, too"—(this has already been intimated partly by Mr. Halsted, partly by the Rev. Mr. Sherman)—or else, "Everybody knows that an acquittal is no conclusive proof of innocence; and where, for so many years, there was so much smoke, there must have been some fire!"

The Committee, it will be seen, have not in the least infringed upon the power of the Court; nor has the Convention sanctioned a single word which may lead to a collision with that high tribunal; nor has a word derogatory to its rights and powers been uttered by the Bishop's friends in the Convention. The language of the resolutions adopted, contains nothing in any degree offensive. It is easy, when arguments have failed to appear, to resort to nicknames and slang expressions. The Committee of Investigation was immediately called the "Whitewashing Committee." The Committee now appointed to lay the Report and Evidence, etc., before the Court, is dubbed the "*Lobbying* Committee." They will doubtless be courteously received by the Court, and due weight will be given to the documents they present. As to the whitewashing gentlemen, they have done their work well. Their "whitewash" is warranted to stick. Where shall any of the same sort be found for the Three? *

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Columbia College, New York.—The annual Commencement of this time-honored literary Institution was held in *Metropolitan Hall*, on Wednesday, the 28th inst. The Students, Alumni, Faculty, Trustees and invited guests, met in the large saloon adjacent to the Hall, and thence proceeded at 10 o'clock to the Hall, where was a large attendance, especially of ladies. Among the clergy we were glad to see the Bishop of New Jersey, looking very well, and who appeared deeply interested in the proceedings. The exercises were opened with appropriate prayers by the Rev Dr Haight. The orations by the appointed speakers from the graduating class were then delivered in the following order:—

1 Greek Salutatory Address.—Henry A. Tailer.
2 Latin Salutatory Address.—Eustace Trenor.
3 English Salutatory Address, with Oration: "Principles not Men."—Washington R. Nichols.
4 An Oration. "Energy." (Absent in consequence of the illness of a parent.)—Richard H. Tucker.
5 An Oration. "Love of Nature."—A. Bleecker McDonald, Jr.
6 A German Oration. "Ueber die Wahl Berufs fuers Leben."—Ansel N. Kellogg.
7 An Oration. "Influence."—John Bennem.
8 An Oration. "Mental Independence."—George C. Pennell.
9 An Oration. "Ancient and Modern Art of Thinking."—George H. Hinton.
10 A Poem. "Gotham."—James R. Smedberg.

The testimonials awarded at the late concluding examinations were then announced; which we shall notice next week.

The following young gentlemen received the degree of B. A.:—

Henry A. Tailer, Eustace Trenor, Ansel N. Kellogg, John Trenor, Jr., Washington R. Nichols, Lea Luquer, Samuel L. Mitchell, Jr., Richard H. Tucker, A. Bleecker McDonald, Jr., John W. Francis, John Bennem, Charles L. Bogert, James L. Brown, Henry W. Clark, John W. Harper, George H. Hinton, John A. Hows, James M. Morris, Charles De Gray Mount, John H. Pell, George C. Pennell, Robert Ray, Jr., James R. Smedberg, Richard F. Stevens, Eugene Thorn, William E. Thorn.

The degree of M. A. was conferred on the following gentlemen, Alumni of the College, G. W Pell, J. D. Skidmore, Rev. W. E. Armitage, John V. Henry, Aaron Ogden, G. L. Freeman, and Norman A. Beach. The honorary degree of M. A. was conferred on the Rev John Rowland, of the Diocese of New Jersey, and Mr. Richard P. Jenks of New York.

The honorary degree of D. D. was conferred upon the Rev. William McMurray of the Diocese of Toronto; the Rev John Lee Watson, Rector of Grace Church, Newark, New Jersey; the Rev Samuel Gilman Brown, Professor of Belles Lettres, Dartmouth College, New Hampshire; Rev William Walton, and the Rev Jesse A. Spencer of the Diocese of New York.

The honorary degree of L. L. D. was conferred upon Stephen Alexander, Professor of Astronomy and Mathematics in Princeton College.

11 The Master's Oration was then delivered.—"The Influence of Poetry."—John V. Henry.
12 The Valedictory Address was spoken by John W. Harper.

The Exercises were concluded by a Benediction by the Rev. Dr. Haight.

We have not time to dwell particularly upon the merits of the different speakers. The Greek oration was clearly and earnestly spoken. The pronunciation of the Latin speaker was good, but his elocution was too measured. The compositions of Messrs. McDonald, Bennem, Pennell and Hinton were well written. The definition of Truth by the third named gentleman—which, if we heard aright, was, "The result of comparative investigation,"—was defective and unphilosophical; for how does this apply to eternal Truth? The Master's *Poem* was well spoken, and the Valedictory was manly and earnest. There was, however, an allusion to the "Trinity in Unity" which, in its application, was strangely irreverent. One or two of the young gentlemen had imperfectly committed their pieces, and were compelled to read them; this was a sad blemish. Still the Commencement, as a whole, went off very well, and sustained very creditably the high character of the College for scholarship and learning.

We cannot omit to mention how numerous the candidates are that have been prepared in this College for the General Theological Seminary. Without puffing or ostentation, it has nobly done service to the Church in this respect.

Nor can we omit our grateful acknowledgements to our Alma Mater, for the token of her favorable regard above recorded. We have now the honor of being thus recorded on the roll of *the* two Church Colleges of the Union.

A letter, describing the first Commencement of *Hobart Free College*, will be found in another column.

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War Threatened with Great Britain.—The papers for the past week have been teeming with news and paragraphs on this subject, which has assumed a serious aspect. Disputes have long existed respecting the fisheries on the N. E. coast of the British possessions, and the manner in which the words, "three miles from the coast," are to be interpreted. It would seem that a British squadron, chiefly of small vessels, has been ordered to intercept and capture all foreign vessels fishing within the prescribed limits, but it does not appear whether the limits are reckoned according to the English or American view. If the latter, no objection could be justly made, we suppose, by this Government. The Secretary of State, however, Mr. Webster, has announced, both in printed letters and in public speeches, that the object is to drive the Americans from the fisheries by virtue of the English construction, and his language is remarkably belligerent considering his high official station, and the caution generally used in delicate diplomatic negotiations. The tone of the Senate is still more warlike; and several frigates and steamers are fitting for sea with all dispatch. A corvette and steamer are already under orders for that station. If a war is meditated, Congress ought immediately to vote the necessary supplies for putting the country in an adequate state of defence, especially the sea port towns. It is peculiarly unfortunate that this disagreement takes place just on the eve of the Presidential election. The cost of such a war, both in blood and treasure, would be so fearful, and the consequences to the best interests of each nation so disastrous, that every good citizen must pray that he may be spared the witnessing of such a dire calamity. But each political party at the present juncture is disposed to outbid the other, and we suppose the motto will be verified:—

"Quicquid delirant reges plectuntur Achivi."

Apologies.—Our brother editor, Dr. Anthon, seems to think that his *apology* for a late impertinence was hardly sufficient; and such was our opinion, but we are inclined to overlook its defects, on account of his *idiosyncrasies* on the subject. A gentleman always corrects any misrepresentation he may have made, or any mistake he may have committed, when requested to do so, and that cheerfully and with a good grace. Much more will a Christian do it, because mistakes and misrepresentations, when wilfully persisted in, become falsehoods, and expose the individual to the punishments denounced against that class of sins. This we could not suppose the Doctor designed, and we had, therefore, recourse to the *charitable hypothesis* that he felt awkwardly, and would act awkwardly in making his apology. To confess plainly and frankly that he had been guilty of a misstatement in introducing names into his columns without authority, was rather too mortifying for his magnanimity. But we will not be too severe upon his delinquencies—such as they are we freely forgive them, and will speak no more of a matter which must be painful to his sensitive conscience, and nice sense of honor. But since he is, we may modestly say, under some slight obligation to our tenderness of feeling, we would ask him, seeing that the dog-days are on us, to put muzzles on *Juvenis* and *Ignotior*, as the law directs. It is dangerous to the community that such rabid animals should go at large.

The Calendar having learnt wisdom by experience, seems inclined to remain quiet for the time to come, in relation to this paper, which is a very prudent determination. It is a pity it had not found this out some weeks ago. We, on our part, shall observe a strict neutrality, unless it should repeat its insidious attacks upon the General Seminary or its officers, or the Diocese of New York or its authorities, or be guilty of any other improper conduct demanding exposure and rebuke; when, if necessity should require, it will be duly castigated.

In answer to some remarks of ours which seem to have touched a sensitive part, it says, "They are as malicious as they are unfounded." Exactly so. They were not unfounded, but melancholy truths—ergo, they were not malicious. Q. E. D. We are obliged to the Calendar for its candor in this instance.

## Funeral of Bishop Henshaw.

The funeral of the Right Rev. John P. K. Henshaw was solemnized yesterday afternoon, in Grace church. The Right Rev. G. W. Doane, Bishop of New Jersey, read the opening sentences of the service, Right Rev. Horatio Southgate, late Missionary Bishop to Constantinople, the lesson, and the Right Rev. John Williams, assistant Bishop of Connecticut, preached the sermon, from 112th Psalm, 6—The righteous shall be had in everlasting remembrance.

We never saw a more solemn or imposing sight than when the clergy, more than thirty in number, in surplices, with a badge of mourning on the shoulder, walked up the aisle in sad array. The church was decked with appropriate symbols, with black, emblem of mourning (not for him, the departed one, but for ourselves, the stricken and bereaved), and with white, symbol of the hope and triumph of those who die in the Lord. The vast edifice was filled to overflowing by an attentive and deeply interested congregation.

The services at the Church being over, the procession was formed to move to the grave.

First came the stranger clergymen, eight of whom were pall bearers; then the clergy of Rhode Island. Next came the hearse, followed by the officiating Bishops, the Standing Committee of the Diocese, the family and friends of the deceased, members of Grace church, and of other churches in the State.

It was by far the longest procession and the largest funeral we have ever seen in Rhode Island, except that of the late Gov. Fenner.

Prayers at the grave were read by Bishop Doane.

There were present from the Diocese of Rhode Island, Rev. Messrs. Burge, Brewer, Carpenter, Chevers, Cook, Crane, Drown, Eames, Fairbairn, Hathaway, Kelley, Millett, Taft, Talbot, Trapnell, Vail, Waterman, B. Watson, Warner, and Williams.

From Massachusetts, Rev. Messrs. Austin, Babcook, Child, and Cushman.

From Connecticut, Rev. Messrs. Hallam, Horton, and Willey.

From New York, Rev. Francis Vinton, D D.

From Pennsylvania, Rev. Drs. Howe and Newton.

From Tennessee, Rev. David Pise

DIOCESE OF RHODE ISLAND.

At a meeting of the Standing Committee of the Diocese of Rhode Island, specially convened in Providence on occasion of the death of our Diocesan, the Right Rev. John P. K. Henshaw, D. D., July 26, 1852, it was unanimously

Resolved, That we recognize in this melancholy event the hand of a wise and merciful Providence, and bow in humble submission to the chastening rod that has so severely afflicted us, and deeply sympathize with our brethren in a visitation that has suddenly deprived this Church of its beloved and revered head, and the Church at large of a learned prelate and judicious counsellor.

Resolved, That we shall ever hold in grateful and affectionate remembrance the christian courtesy and kindly confidence that has ever characterized the intercourse of our late Diocesan with this Committee, and also his many private virtues, and able and efficient public ministrations, by which the harmony and interests of the Diocese have been successfully promoted and sustained.

Resolved, That we tender our affectionate condolences to the widow and children of the deceased in their afflictive bereavement, and pray that the God of all consolation may lift up the light of his countenance upon them, and give them peace.

Resolved, That we sincerely sympathize with the bereaved parish, who by this mournful event have been deprived of both a Bishop and a Pastor, and trust that his faithful ministrations and Godly counsels among them will be affectionately cherished as a rich legacy, and be an enduring memorial of his christian virtues and pastoral fidelity.

Resolved, That a copy of these resolutions, signed by the President and Secretary, be sent to the family of the deceased, and to the presiding Bishop, and be published in the daily papers of this State, and in the Christian Witness.

GEORGE TAFT, President pro tem.
Thomas Burgess, Secretary.

—*Providence Journal.*

City Hotel, Providence, July 26th, 1852.

At a meeting of the Clergy from the Dioceses of New Jersey, Connecticut, Massachusetts, New York, Pennsylvania, Tennessee, with the Clergy of the Diocese of Rhode Island, the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey, was called to the chair, and the Rev. Hobart Williams was appointed Secretary. On motion,

*Resolved*, That a Committee, consisting of one clergyman from each Diocese present, with a Committee from the Diocese of Rhode Island, be appointed to draught resolutions expressive of the sentiments of the meeting on the decease of the Rt. Rev. J. P. K. Henshaw, D. D., late Bishop of Rhode Island.

Thereupon, the following persons were chosen the Committee:

Rt. Rev. Bishop Doane, of New Jersey.
Rt. Rev. Bishop Southgate, of Massachusetts.
Rev. Francis Vinton, D. D., of New York.
Rev. Robert A. Hallam, of Connecticut.
Rev. Richard Newton, D. D., of Pennsylvania.
Rev. Daniel Pise, of Tennessee, and
Rev. Henry Waterman, Rev. Silas A. Crane, and Rev. Benjamin Watson, of Rhode Island.

The Committee reported the following preamble and resolutions, which were unanimously adopted:

Whereas, it has pleased Almighty God, in His divine and inscrutable providence, to remove from this world the soul of our beloved father and brother in Christ, the Right Rev. John Prentiss Kewley Henshaw, D. D., Bishop of Rhode Island, therefore

Resolved 1st, That while we bow in devout submission to the divine will, we deeply feel that the loss sustained by our whole Communion in the Protestant Episcopal Church in the United States, by the withdrawal from its ministry of one so zealous and devoted, so influential and efficient, in the promotion of the Gospel in the Church of our Lord Jesus Christ.

Resolved 2d, That in his death we especially deplore the loss to the missionary work, at home and abroad, of one of its most efficient supporters, wisest counsellors, and most eloquent advocates and defenders.

Resolved 3d, That in the steady growth of the Church in the Diocese of Rhode Island during his Episcopate, and in its present high degree of prosperity, we recognize the noblest monument of his ability as a man, and his faithfulness as a Bishop.

Resolved 4th, That while our hearts are deeply touched by the departure of our beloved father and brother from this life, at a distance from his home and from his flock, while administering the Diocese of Maryland, in the absence of its Bishop for the recovery of his health, we feel the beautiful propriety with which his ministry was closed upon the field of service, which, for more than a quarter of a century, he had distinguished by his talents, adorned by his piety, and advanced by his labors and his prayers.

Resolved 5th, That we deeply sympathize with the parish over which the departed Bishop presided as Rector, in the loss of a pastor who so faithfully and successfully ministered to them in holy things.

Resolved 6th, That we tender our hearty condolence to the afflicted widow and family of the late Bishop, and commend them to the grace of Him who alone can effectually heal the wounded heart.

Voted, That the foregoing preamble and resolutions, signed by the Chairman and Secretary of the meeting, be transmitted to the afflicted family of the deceased, to the Wardens and Vestry of Grace Church, to the Standing Committee of the Diocese of Rhode Island, and to the Ecclesiastical authority of the Diocese of Maryland.

G. W. DOANE, Chairman.
Hobart Williams, Secretary.

—*Providence Post.*

## Foreign Intelligence.

Since our last the *America* has arrived at Boston and the *Baltic* at this port.

Our *English* journals are filled with election details. The returns thus far are unfavorable to the Derby Ministry: the returns showing as its supporters about 120, Whigs and Radicals 200, and Peelites 42. The strength of Lord Derby lies in the counties from which few returns have been received. The first day's election at Oxford gave Mr. Gladstone 112 majority over his opponent Dr. Marsham. There seems to be small doubt of his re-election, notwithstanding his vote for the Jew Bill.

Lord John Russell has been re-elected for London, also the Jew Rothschild.

Sir John Romilly, Master of the Rolls, and a Russellite, has been defeated at Devenport. His continuing to sit in Parliament after his appointment to so high a judicial office, was viewed with disfavor. The disgust was increased by some ultra-Protestant balderdash in his election address. He has now full leisure to attend to his judicial functions, which will afford full employment for his talents and learning, seeing they are by no means of the first order.

The Government have gained a great triumph at Liverpool, in the election of the Conservatives in place of the Free Traders. It would seem that that system has not been as beneficial to the interests of that city as its advocates pretended.

The Bishops of New Zealand and Newcastle had recently a very narrow escape from death while visiting one of the Polynesian Islands, they were surrounded by the natives, and separated from each other and their party; and it was only by the most earnest persuasions that they were enabled to escape from their intended destroyers.

A Roman Catholic Synod had been opened with great pomp at Oscott, near Birmingham. Cardinal Wiseman presided.

Society for the Propagation of the Gospel in Foreign Parts.—The quarterly meeting of this society was held yesterday, at Archbishop Tenison's Library, Castle street, Leicester square. The Rev H. Mackenzie, vicar of the parish of St. Martin-in-the-Fields, presided, supported by the Bishop of Western New York and the Bishop of Edinburgh.

The Chairman said this meeting was one of more than usual interest, for it was held in the very room where, a century and a half ago, the society was instituted by Archbishop Tenison. He hoped that one of the results of the meeting would be, that greater use would be made of the institution provided by the liberality of the prelate for the inhabitants of St. Martin's and the adjoining parishes. If they would look back to the period of the society's second jubilee, they would find that the Church which had now sent its Bishop over at the invitation of the society was then in its infancy. At that time three distinguished members of that Church, Bishop White, Bishop Provost, and a third, whose name he could not then recollect, had come over and traveled on foot to Canterbury, where they introduced themselves to Dean Stanhope. They came for the purpose of receiving episcopal consecration at the hands of the Archbishop of Canterbury.—From these good men, in conjunction with a single Scottish Bishop, the American Church had sprung up, which now consisted of thirty Bishops, and more than 1,600 clergy. He then reviewed the progress of the society, and referred to what they might expect it to be at the conclusion of the fourth jubilee. In conclusion, in showing the danger attending upon the missionaries, he repeated an account he had received of the providential escape of the Bishop of New Zealand and Newcastle from the natives of one of the Polynesian Islands.

The Bishop of Western New York then rose, and stated the feelings with which he found himself in the cradle, if he might call it so, of the Society for the Propagation of the Gospel. He then reviewed the rise and progress of the American Church, describing the dangers and difficulties which had beset it, from the peculiar state of parties and religious demonstrations in that country. After eloquently expatiating upon the principles in which that Church had been conducted, and by which alone it could be maintained, he expressed his acknowledgments to the Church of England and also to the Society for the Propagation of the Gospel. In conclusion, he stated that the advantages of the Church in the colonies could not be too highly appreciated, and he was convinced that it was only by the union of the clergy and laity that it could be extensively increased. They always found in their country that the laity who were rightly educated in the principles of the Church were its best supporters, and that by such a union it would make such a forward progress that they could hardly at present estimate it.

The Bishop of Edinburgh said he could not relate such interesting details of the progress of the Church of Scotland, which was a much smaller body. It had now passed through its difficulties, and was in a comparatively independent position.—It was at least free from civil disabilities. He then stated that upon two grounds he had always supported their society more readily than others.—First, it was conducted on the true principles of the Episcopal Church, and it enjoyed the sanction of the Bishops. Secondly, it was of the greatest service to the crowds of emigrants that left this country, and especially Scotland, for it was satisfactory to know that those who left their homes here were still in the enjoyment of the advantages afforded by that Church in which they had been brought up. In conclusion, he begged to express his cordial concurrence in all the wishes which had been expressed for the prosperity of the society.

Sir E. Cust also addressed the meeting, bearing his testimony to the exertions of the Church in America and in the colonies. He also was convinced that it was only by a union of the sister churches of England and America they would eventually produce that good which they were capable of doing upon the world at large. After complimenting the clergy upon their liberality, he earnestly called upon the laity to assist also.

On the motion of Mr Churchwarden Countze, seconded by Sir W. C. James, a vote of thanks was carried by acclamation to the Bishops of Western New York and Edinburgh.

The Bishop of Western New York briefly returned thanks.

The blessing was then pronounced by the Chairman, and the meeting separated.—*London Evening Journal, July 2.*

Prussia—*Berlin*, June 27.—The ceremony of fixing the key-stone of the noble arch over the western portal of Cologne Cathedral, was performed on Friday by the King, aided by the Prince of Prussia, with extraordinary pomp. The whole ecclesiastical body, headed by the Cardinal Archbishop, the municipality, and all the civil and military authorities, were present. The King was addressed by the Cardinal in an appropriate speech, wherein, among other things, he said that the key-stone which his Majesty was about to deposit in its place would, with God's grace, serve to remind all those passing beneath of the merits of the Sovereign to whom the glorious edifice would be indebted for its renovation and completion, and thus insure to Frederick William IV. the prayers of present and future generations. After a short reply, the King ascended to the gallery, and there assisted by the architects, went through the usual operation of adapting the stone, amidst the thunder of cannon and acclamation of the multitude. After inspecting the interior of the cathedral, and among other articles a splendid piece of wall tapestry worked by the ladies of Cologne, the King proceeded to breakfast with Count Furstenberg, the wealthiest of all Rhineland proprietors, and afterwards continued his journey to Stolzenfels. An order, or rather earnest recommendation, has been issued by the chief president of the Rhine to all skippers, to the effect that they should hoist the Prussian standard, or pay such other compliments as are required by maritime usages, on passing vessels on which the royal standard may be hoisted, as significative of the King's presence on board. Meantime it is satisfactory to hear that the King has been received throughout the whole country with the most lively demonstrations of good will and attachment by the populations, and that he has excited universal gratification by the frankness and benevolence of his manners, and above all, by the felicitous words which he knows how to address to his hearers with greater effect than any living sovereign.—*Correspondent of the London Evening Journal.*

Capture of Christoforo.—A despatch received by the Hellenic Consul at Malta, from his Government, under date of the 18th June from Athens, announces that the seditious preacher, Father Christoforo, who had contrived for upward of thirty-five days to evade the authorities and the troops sent out to capture him, was, by the last accounts, so hemmed in that nothing but a miracle, in which he pretends to deal, could possibly save him. He has contrived to collect as many as four thousand fanatics. (many of them females) to join him, and when close pressed cries out to the military to avoid butchering women and innocent children. The King's Government seems to be not a little put out by the bold sedition of this friar and his followers.

Lord Shaftesbury and Dr. Pusey.—In consequence of a charge made by the Earl of Shaftesbury at a recent meeting, that Tractarianism looked with tenderness upon infidelity, and in common with infidelity regarded Evangelicalism with hatred, the Rev. Dr. Pusey has addressed a letter of remonstrance to Lord Shaftesbury, calling upon him to retract that statement; his lordship having in reply to a private application of the same nature, refused to do so, on the ground that the request was unreasonable.—*John Bull.*

## Diocesan Intelligence.

From the Banner of the Cross.

Massachusetts.—The Right Rev Bishop Eastburn, in Pawtucket, July 15th, laid the corner-stone of Trinity Church. The Rev George Taft, of R I, and the Rector of the Parish, took part in the services. Rev Messrs Hathaway, Waterman, Fairbairn, and Gray, of R I, and Rev Mr Porter, of Mass., were also present. The address was delivered by the Bishop.

At night, Rev Messrs Taft and Gray conducted the services, the Rector baptized three adults and read the confirmation preface, and the Bishop preached and confirmed seven.

The lay attendance upon both services was very large and attentive, and we trust the solemnities of the day and evening have left a lasting impression for good upon the community. Trinity Church is the second in Pawtucket. It will be an open roof Gothic Church, built of stone. C.

Connecticut.—*Episcopal Services.*—On Tuesday, July 13th, P.M., the Assistant Bishop of the Diocese preached in Christ Church, North Canaan.

On Wednesday, July 14th, A.M., he dedicated St. John's Church, Salisbury, which has been renewed and repaired; the same having been consecrated by Bishop Brownell more than twenty-five years ago.

Morning Prayer was read by the Rev. Messrs. Coe and J. L. Clark, of this Diocese, and the Rev. J. L. Woart, of the Diocese of Massachusetts. The Assistant Bishop confirmed *four* persons, preached the Sermon, and administered the Holy Communion, aided in the distribution of the Elements by the Rev. G. H. Nicholls, Rector of the Parish, and the Rev Mr Brown. There were also present, the Rev Messrs Betts, Brandegee, and Jessup, of this Diocese, and the Rev Messrs H Wheaton and E Jones of the Diocese of New York.

The interior of the Church has been refitted in a very tasteful and appropriate manner, after plans furnished by J W Priest, Esq., Architect, under the superintendance of the zealous Rector, whose exertions appear to have been well seconded by the members of his parish. Not the least addition to the renewed interior is an excellent organ, from the manufactory of Messrs. Dayton, in Wolcottville.

On Sunday (sixth after Trinity), July 18th, the Assistant Bishop visited Grace Church, Hamden. He preached morning and afternoon; and in the afternoon confirmed *seven* persons, and delivered an address. Three of those confirmed were pupils of the Rectory School.—*Calendar.*

New Jersey.—*Institution.*—On Tuesday, 13th of July, the Bishop instituted the Rev James J. Bowden into the Rectorship of St Matthew's Church, Jersey City. The Rev. Mr. Weaver, of the diocese of New York, read Morning Prayer, the Bishop preached, and the Holy Communion was administered by the newly-instituted Rector. The Rev Messrs Sherman, Macurdy, Gries, and E K Smith, were present.

*Laying of a Corner-Stone.*—In the afternoon of the same day, the Bishop laid the corner-stone of the Church of the Holy Trinity, at Hudson, Bergen County, and made the address. The Missionary, the Rev Mr Gries, the Rev Messrs Macurdy, Bowden, and E K Smith; and the Rev Dr Morris, the Rev Messrs Leonard, Hart, Elmendorf, and Weaver, of the Diocese of New York, were present.

Indiana.—On Saturday, July 3d, the Right Rev Bishop Upfold visited the parish of Saint Paul's Church, Richmond, Wayne County, and preached in the evening; and the following morning, July 4th, fourth Sunday after Trinity, preached again, administered the rite of Confirmation. and the Sacrament of the Lord's Supper. Previous to the Morning Service, he met the children of the Sunday School, numbering about 150 and catechized and examined them in the Holy Scriptures.

In the afternoon of the same day, the Bishop, accompanied by the Rev Mr Miller, the Missionary in Charge, visited the parish of Trinity Church, Hagerstown, eighteen miles distant, and preached in the evening; the Rev Mr Miller read prayers.

Monday, July 5th, the Bishop visited the parish of Trinity Church, Cambridge City, preached a Funeral Sermon on occasion of the decease of Hon. Henry Clay, and administered the rite of Confirmation. The Evening Prayer was read by the Rev Mr Fiske, of Richmond, assisted by the Rev Mr Miller.

Tuesday, July 6th, the Bishop visited the parish of Trinity Church, Connersville, Fayette County, accompanied by the Rev Messrs Fiske and Miller; preached, and administered the rite of Confirmation. The Evening Prayer was read jointly by the attendant clergyman.

Wednesday, July 7th, the Bishop accompanied by the Rev Mr Miller, visited Rushville, Rush County, and preached in the afternoon; evening prayer was read by the attendant clergyman.

This is the first time the services of the Church were ever celebrated in this flourishing village.

On Thursday morning, the Bishop left Rushville on his return to La Fayette.

Mississippi.—The late Rev W P C Johnston, having signified his renunciation of the ministry, he was displaced therefrom by the Bishop of this diocese, on Friday, the 18th June, 1852.—*Church Herald.*

CLERICAL CHANGES.

The Rev William Augustus White, having resigned the Rectorship of Spring Hall Parish, (Salisbury, Md.) requests that his letters and papers be sent, until further notice, to Downingtown, Penn.

The Rev. Edmund Withers has taken charge of Christ church parish, Lancaster Co., Va.

The Rev. R. D. Shindler has removed to Louisville, Ky.

The Rev Joshua Peterkin has taken charge of Trinity church, Princeton, N. J.

TO CORRESPONDENTS.

"A Catholic Priest" in our next. Also N.

"B. W. F.," Savannah. The papers are mailed regularly on Thursday as usual. We have sent the missing numbers.

## Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 22nd inst.

Mrs Margaret Green, to constitute herself a life member 26; Trinity, Ulster, Rev E A Michals 6 76. Total $31 76.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, July 22, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 22 inst.

Ch of the Holy Comforter for Seamen, Rev D V M Johnson 7 6; St James, Fort Edward, Rev S B Bostwick 2 80; Zion, Sandy Hill, Rev S B Bostwick 1 20; Rev A S Leonard, sub 3; W S C, don 1. Total $15 6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 29, 1852. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro S & S: New York and Philadelphia, for the rent $20.

We herewith thank our many friends for enabling us to meet the wants of the Home without embarrassment. We believe that the good which the Institution has accomplished, thro' the blessing of God, entitles it to confidence and encouragement, and we hope to make it, ere long, a Home for Seamen worthy the Church, through the offerings of her members.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

July 26, 1852.

## Advertisements.

LITTELL'S LIVING AGE, No. 429, 12½ cents.

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13 Dr. Achilli, and Father Newman, *Spectator, Examiner, Times, Chronicle.*
14 Dr. Pusey and Lord Shaftsbury, *Morning Chronicle.*
15 Composition of Armies, *Examiner.*
16 Man of Coincidences, *New Monthly Magazine.*

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E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

A SITUATION AS TEACHER WANTED. A lady qualified to teach all the usual English branches, and to give instruction on the Piano Forte, is desirous of obtaining a situation. The most unextionable references given. Address X. H., care of T. C. Butlen, Esq., Church Depository, 20 John St., N. Y. July 31-6t.

WANTED—A clergyman to take charge of a parochial school, and to assist in the services of the Church. For particulars address S. M. H., Williamsburgh. July 31-tf.

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared on pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

| | |
|---|---|
| A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is | $50 00 |
| Half lots | 30 00 |
| An inside lot of ordinary size | 40 00 |
| Half lots | 25 00 |

Lots of other dimensions at proportionate rates.

When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.

Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

GRAVES IN PUBLIC PLATS,
(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)

Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.

☞ Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

OFFICERS.

Noah Waterbury, Esq., *President.*
Rev. Sam'l M. Haskins, *Vice-President.*
James Maurice, Esq., *Treasurer.*
David Longworth, *Secretary and General Agent.*

July 31st-3m.

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17-3m$

## Poetry.

For the Churchman.

### Cheerfulness.

Some there are, who never weary—
Always talking of their woes;
Always saying—'life is dreary;'
Always thinking friends are foes.

Days when sky is brightest shining,
They will see a cloud somewhere;
Always at their lot repining;
Burd'ning with their plaints the air.

Pass with them the social hours—
The customs of the times they scorn;
Show them gardens of bright flowers—
They will somewhere find a thorn.

Sun and stars hear them complaining,
Finding fault takes half their time;
Moon with them is always waning;
Nothing suits in any clime.

O be cheerful! Life is given
Not to punish, but to please;
First, of all your sins be shriven,
And let conscience be at ease;

Then, praise God for ev'ry creature,
That the great earth yearly yields;
Welcome the vine with smiling feature,
And gather harvests from the fields;

Watch the seasons—coming, going,
Soar up to the stars at night;
Follow streamlets in their flowing;
Seek what ministers delight.

God hath given us of His Treasure;
He made earth, and sky, and sea;
Use them to increase your pleasure,
This side of Eternity.

In the social circle mingle,
Where refinement graces life:
None are perfect, who are single;
Adam was lone without a wife.

We were made for one another,
To be comrades in one tent;
Let each find in all a brother;
Love grows not by being pent.

Rectory—St. James the Less A. M.
Schuylkill Pa., July, 1852.

## Selected Matter.

From the London Evening Joural, June 29.

### The Church in Van Diemen's Land.

From a recent number of the *Tasmanian Church Chronicle* we extract the subjoined particulars of a most important meeting of the clergy of Van Dieman's Land, at which the principle of Mr. Gladstone's late measure seems to have been unanimously sanctioned, and the first steps taken to obtain the opinions of the communicant laity on the same subject. The extract from the Archbishop's letter is also remarkable It seems that the different Australian dioceses were all about to adopt a course similar to that of Sydney and Tasmania—that of calling together the clergy first and taking their opinions, and then, with their sanction, convening the laity.

Certain proceedings in the dioceses of Melbourne and Tasmania have been made use of very unfairly against Mr. Gladstone. We are not anxious to defend all that was said or done in either on the occasions alluded to. The proceedings in Melbourne have, however, ended in very wise measures for the planting and strengthening of the Church; and we have here, in the other diocese, where the aspect of affairs had been far less promising, an example of "unity" and wisdom, most gratifying to the Bishop, and most profitable for example to us in the Old World.

Unity.—Two meetings have been held in the past week, each presenting features of great and special interest, and having this one common characteristic, that men who have hitherto held aloof from one another acted in them as fellow-laborers in a common work. This was the case partially at the missionary meeting of the 27th; and indeed, if unity be possible in any cause, it might be expected in the cause of missions to the heathen. Still, these public meetings have, as every one knows, a character more or less formal; being conducted by appointed speakers, upon a certain fixed plan. But at the clerical assembly of the next day there was all the freedom of a five hours' debate; minds were opened in mutual confidence, and the result was a hearty co-operation, and resolutions which may, almost literally, be called unanimous. We congratulate the bishop and clergy upon the issue of the day's conference; and, for the Church at large, the event encourages us with a better heart to "pray for the peace of Jerusalem," and to believe that "they shall prosper that love thee."

Tasmania.—*Meeting of the Clergy.*—A large and important meeting of the clergy of this diocese was held on the 28th ult., at the Hutchins School, Hobart Town. The meeting had been summoned by the following circular from the bishop:—

"Bishopstowe, Jan 15, 1852.

"Rev. Brother—The long-looked-for reply to the 'Minutes of the Conference of Australasian Bishops,' which were transmitted to the archbishops and bishops of the United Kingdom of England and Ireland, has at length arrived; and I am glad to communicate to you the entire extract, as I have received it, from the Archbishop of Canterbury's letter to the bishop of Sydney on the subject.

"The Metropolitan has, in consequence, 'come to the determination to call together his clergy for the purpose of consultation, and to make provision for following that measure by a convention of laymen, to unite with the clergy (as proposed in our minutes) in consulting for the public good of the Church.

"On the evening of the 27th instant I propose (God willing) to hold a public meeting at the Mechanics' Institute, in Hobart Town, in order to establish a Diocesan Board of Missions, in connection with the general Australasian Board. Whilst earnestly entreating your attendance, if possible, on that occasion, I feel myself now justified in further requesting you to meet me on the following day, at two p. m., at the Hutchins School:—1, to consider how far you are prepared to adopt the general principle set forth in minute 3 of the conference at Sydney, that 'future synods and conventions,' 'duly constituted,' may be the means of settling 'many questions of great importance to the well-being of the Church;' and 2, to adopt measures for obtaining, by representation, the opinions of the laity upon the same point.

"It must needs be the earnest prayer, as well as the anxious study of us all, that our deliberations may be conducted in such a spirit of Christian concord, that the very God of peace may sanctify us wholly, and that our 'whole spirit, and soul and body, be preserved blameless until the coming of our Lord Jesus Christ.'—I remain, reverend brother, your affectionate and faithful friend, "F. R. Tasmania."

(extract.)

"Lambeth, July 4, 1851.

"With respect to the matter of greater doubt and difficulty, the inconvenience is apparent of the uncertain jurisdiction of the bishops, and the consequent imperfection of discipline, in your remote provinces. For the present the Queen's supremacy must be assumed as unquestionable; and no doubt it prevents the issuing of any synodical mandate, or even the assembling of any synod which should claim authority

"Whenever the subject of ecclesiastical jurisdiction in the colonies has been mooted here, the absence of any specific scheme or proposal on the part of the colonial bishops has been urged as a reason for postponing the consideration; and it certainly would not be competent for the authorities here to propose such enactments as might remedy the evils under which you labor, without a suggestion from you of the means of their removal. It appears to me that such a scheme as might be drawn up on the spot, with especial view to the inconveniences which you experience in the practical enforcement of discipline, should be prepared and sent to this country.

"The subject would then be considered by the Colonial Secretary and the ecclesiastical officers of the Crown; and such legislation might follow as would place you in a better condition for the right administration of Church discipline.

"I remain, &c., &c.,
(Signed) "J. B. Cantuar."

The meeting was attended by thirty-five clergymen, assembled from all parts of the island, some having travelled 150 miles to be present. The following is a complete list of names:—The Venerable Archdeacons Marriott and Davies; the Rev. Drs. Bedford, Browne, and Fry; the Rev. Messrs. Hesketh, William Bedford jun., Williams, Newenham, Tancred, Eastman, Galer, Middleton, Parsons, T. Reibey, Dobson, Durham, Murray, Cox, Windsor, Bryan, Andrewartha, Richardson, Bardin, Ison, Freeman, Bennett, Stackhouse, and Ewing.

At a quarter past two the bishop opened the meeting with the following prayers:—

"O Lord Jesus Christ, who hast promised in Thy Holy Word that where two or three are gathered together in Thy name Thou wilt vouchsafe to be present in the midst of them; by Thou graciously present, we beseech Thee, with us, Thy ministers, and enlighten us by Thy grace.

"Grant to us, O Lord, we pray Thee, a right judgment in all things pertaining to Thy Church, and to the duties of our sacred ministry therein; especially grant that we may have grace and strength to speak Thy word with all faithful boldness.

"Grant that, seeking truth and peace, we may so minister to the peace of Thy Church that we, with all Thy faithful people, and especially those committed to our charge, may have the peace of God evermore ruling in our hearts."

"The Lord's Prayer."

His Lordship then addressed the clergy, thanking them for their ready attendance in answer to his request, while he acknowledged the intentions of several who would have been present to-day had not duty prevented them; noticing the reasons that had hitherto prevented his calling the clergy together—that the principal reason was now removed by the receipt of the Primate's reply to the communication of the Australasian bishops, so long waited for—that the clergy were now met to consider that reply, and to act upon it; but still not synodically. Whatever might be said as to the legality of diocesan synods (and upon this point high authorities in ecclesiastical law widely differed). it was safer for the clergy here not to assume this legality in their own case, but simply to act as a meeting of clergymen summoned to consult with one another and with their bishops. His lordship, after an interesting sketch of the history of diocesan synods, and the tact of the recent Synod of Exeter—calling especial notice to the gravity and unanimity of its proceedings—passed to the more particular subject of the day's meeting. The clergy were assembled to consider two things; first, the anomalous position of the Church here; and secondly, the remedy for it. The anomaly was this—that our Church in Tasmania had been declared by high legal authorities to be not established in the sense in which the Church in England was established, and yet that it had not the power possessed by other non-established bodies, of assembling for the management of its own affairs; in other words, that the Sovereign had parted with that portion of her prerogative which gave us protection, while that portion which placed upon us restrictions was still retained. It would be for the clergy to consider whether they desired this anomaly to be removed. If so, the only remedy appeared to be to petition the Sovereign. There might be delay in this course, but slow steps were generally sure ones. His lordship further stated his opinion, that whatever was done should be done with a view not to this diocese only, but to the province of Australasia. It was not improbable that the meetings which it might be presumed, would now be called in each diocese, after the example set by the metropolitan, would be followed by a general meeting at Sydney, in order to give a combined force to the representations that might go forth from the several dioceses. But, whether this were so or not, the clergy of each diocese should remember that they had brethren around them whose cause was their own. The bishop concluded his remarks, which were listened to throughout with the greatest attention and interest, by the expression of his earnest hope that the clergy present would speak their minds freely and fully, in a spirit of mutual confidence and brotherly love, on an occasion to which they might hereafter look back as the beginning of great things for the Church.

After some remarks by the Rev. Dr. Browne, chiefly on the importance of remembering that the laity had a common interest in whatever might be done by the clergy on this occasion, and that their interest should be carefully recognized—remarks which called forth the hearty assent of the meeting—

The Ven. Archdeacon Davies proposed a resolution to the effect that a constitution for the Church in these colonies was necessary, and that it was desirable to petition her Majesty for the removal of any restrictions that might hinder such a constitution from being established.

The Rev. Dr. Fry seconded the resolution, urging its adoption as a means of unity and strength to a hitherto divided diocese.

The Rev. W. Bedford, jun., proposed an amendment, that the decision of the question should be postponed for two months, in order to give time for more information from Sydney.

This was seconded by the Rev. Dr. Bedford.

After some discussion the amendment was put and lost, four hands being held up in its support.

Some of the clergy, while cordially approving of the principle of the original resolution, having expressed doubts as to its clearness, and deprecating its hasty adoption its present shape, it was agreed that it should be referred to a few of their number, who should retire for the purpose of remodelling the phraseology of the resolution, and removing any doubts as to its meaning. Accordingly the two archdeacons, with the Rev. Drs. Browne and Fry, and Messrs. Stackhouse, Cox, and Ewing, retired for this purpose. After a brief absence, they returned with the resolution in the following form:

"That it is the opinion of the bishops and clergy of the diocese of Tasmania that a constitution, so framed as adequately to represent both the clergy and laity of the Church, and give them power to assemble for the administration of its affairs, is calculated to promote the Church's well-being, and that its establishment in the several Australasian dioceses upon a system of general uniformity is therefore highly to be desired.

"That accordingly, a petition be presented to her Majesty the Queen praying that she will be pleased to sanction such imperial legislation as may be necessary to remove any restrictions that may at present hinder the establishment of such a constitution in the Australasian dioceses."

The resolution, thus remodelled, having been several times read to the meeting by the bishop, was finally put and carried, nearly every hand being held up in favor, and none as dissentient.

It was subsequently agreed, upon the motion of Dr. Fry, seconded by Dr. Browne, that the right reverend the president of the meeting be requested to forward the resolution to England, through the metropolitan, at the earliest opportunity with a petition embodying its substance.

The bishop then called the attention of the meeting to the question, how might the opinion of the laity upon the matter thus decided by the clergy be best obtained? His lordship adverted to various difficulties of detail that would arise, such as (in the event of a conference being called) the qualifications of the persons who should elect delegates to it, &c., but stated that upon one point his own mind was clear—that the clergy, thus solemnly met together, were bound to show to the communicants of the Church that they considered them as pre-eminently the laity.

After a discussion, in which several speakers expressed their hearty acceptance of this opinion, and various methods were suggested for collecting the sentiments of the laity, it was proposed by the Rev. F. H. Cox, seconded by the Rev. S. B. Windsor, and carried with no dissentients, "That a committee, consisting of the Ven. the Archdeacon of Hobart Town, with the clergy resident within the district of Hobart, be appointed for the purpose of considering by what plan the opinions of the lay communicants of the Church may be best obtained upon the matters brought before the clergy to-day; the said committee to invite suggestions upon the subject, and to report to the bishop."

Many of the clergy having commented upon the fact of an extract only from the Archbishop's letter having been communicated to this diocese—that extract, moreover, bearing upon the single point of discipline; and having expressed a desire for further information, his lordship proposed to write to the Metropolitan upon the subject.

The Rev. Dr. Fry proposed, and Archdeacon Marriott seconded, a vote of earnest, respectful thanks to the Lord Bishop, for the great kindness and patience with which he had presided over and assisted the clergy upon this occasion.

His Lordship, in acknowledgement, alluded to the anxiety with which he had looked forward to the meeting—an anxiety which was mainly caused by his remembrance of the troubles of the past year. His anxiety was now changed to gratification and thankfulness; and he trusted that, now that they had been able, by God's mercy, to meet—to speak their minds—and to agree—they should go forward henceforth in the work committed to them, with united strength and with a blessing.

His Lordship having then pronounced the benediction, the meeting concluded at a quarter past seven; and the clergy dispersed, to speak to one another thankfully and hopefully of the events of the day.

From the Commercial Advertiser.

### Life Among the Poor.

The following extract from the Rev. Francis Bishop's report, which he read at the meeting of the Liverpool Domestic Mission Society, we copy from the London Inquirer:—

That truth is stranger than fiction I am often reminded in the course of my labors. Contrasts and coincidences which, in the pages of the novelist, I should once have regarded as most unnatural, are of common occurrence. The following narrative of the two Mississippi engineers is of such a nature: One morning in October I was visiting in a court, and went by mistake into a house with whose inmates I was not acquainted; they, however, knew me, and I was pressed to sit down. An aged couple and three little children were in the room. In the course of conversation, I ascertained that the children were the family of a son of the old man and woman, who, with his wife, had been in America for the last three years. "We have hard work to rub on," said the old man, "but we love the children and should be sorry to part with them."

"You must, however," I remarked, "make up your mind for that, I suppose, before long; and it's only right, you know, they should be with their parents."

"That's true, sir," he answered, "when parents care about their children; but I am sorry to say of my son and his wife, that they are not of that sort. Why," he added, with some bitternese, "they have not sent a farthing for the support of the children, since they left the country."

"Perhaps they have been unable to do so," I suggested.

"Nay, nay, I would sooner think so, if I could, but we know that he's regularly employed as engineer in a boat on the Mississippi, and has good wages."

"How, then, do you account for his forgetfulness of his children?"

"Sir," said the old man emphatically, evidently thinking it a sufficient explanation, "he's fond of the glass, she helps him."

Whilst carrying on the above conversation, I had in my pocket, a letter, which led me an hour or two afterwards, to the north end of Liverpool, in search of the mother of a young man who was also employed as an engineer on board of one of the Mississippi boats. This letter was from the brother of a merchant in Alabama, in whose employ the young man was living; and it mentioned that the latter was apprehensive that his mother was dead, as he had not heard from her for a long time.

Through one of the crowded streets branching off from Waterloo-road, I made my way, and at last saw a name over the window of a little shop which answered to the name of the person of whom I was in quest. I knocked at the door, and an aged woman came out from a room behind the shop. "Is your name Mrs. R.?" said I. "It is, sir," she replied. "You have a son in America, have you not?" I added. At this remark her countenance immediately changed. Intense anxiety was marked in every line, and looking at me with a steady and fixed gaze, she said, in a tone of deep emotion. "I had a son in America; but I fear he's dead. I have sent two letters to him without getting any answer, and I sent a third yesterday; but," heaving a sigh, "I know it's of no use; it's all over with the poor boy;" and the tears trickled down her face.

"Calm yourself," said I; "I am happy to tell you that your son is alive and well."

"Oh, Heaven be praised!" she exclaimed; "but come in sir; come in, and tell me all about it. God bless you for bringing me such news."

I followed her into the little room behind the shop, where a young woman was washing.

"Margaret," said the old lady to the latter, "this gentleman says that Tom's alive and well." Margaret instantly ceased from her work, and turning round with her back to the wash-tub, waited in eager expectation for my replies to the hurried questions. "When did you see him, sir? or *have* you seen him? or how do you know that he's alive?" with which the mother almost overwhelmed me.

I proceeded to explain my knowledge of her son, and how I had obtained it, and taking the letter out of my pocket, I said, "This is the letter I have received from a brother of one of your son's employers, and it contains a present to you from your son of £10." On hearing this the aged mother's feelings quite overpowered her.—She burst into tears again; and for a minute or two those tears of joy choked her utterance. The daughter was scarcely less moved; she sunk into a chair and wept with her mother. It was a very affecting scene; and I am not ashamed to add that, unable to resist it, I, too, was compelled to weep with those that wept, and share in the happiness with which they received this token of love from the long-lost and almost despaired-of member of their family. "Oh," said the poor woman, when she had recovered herself, "he was always such a good boy, so sober, and so thoughtful!"

On hearing that I had come from the other extremity of the town, to pay them this visit, these poor people, in the warmth of their gratitude, were most anxious to get a coach for me to ride home in, and it was with some difficulty I persuaded them to allow me to walk back. They were determined, however, not to be baffled in their desire to make me some return for the small share I had in giving them so much happiness, and in a few weeks afterwards, "Margaret" presented herself at my door with a fine hare, as a present from her mother.

The contrast between these two Mississippi engineers very much impressed me. The one, meanly throwing upon his aged parents the support of the family, from his miserable habits of intemperance; the other, from the fruits of his sobriety and virtue, sending tidings of joy and filial love to cheer a widowed mother's heart in his early and far off home. I have so often had to be the bearer of sorrowful tidings to the homes of the poor—such as the death of a husband or a son on the stormy deep, or the treacherous African coast—that I feel quite thankful to the friend (the Rev. Mr. McAlister, of Holywood) through whom I was entrusted with the above pleasant mission.

From the London Evening Journal, July 2.

### Female Emigration Fund.

Yesterday the 24th party of emigrants sent out under the auspices of the committee of this fund, took their departure from Gravesend by the ship City of Poonah, for Sydney. The emigrants, amounting in number to fifty, under the care of a matron, set out from the Home, in Hatton-garden, at nine o'clock, for the terminus of the Blackwall Railway, in Fen-church-street, where they were joined by several of their friends and a select circle of visitors; amongst whom were the Right Hon. Mr. and Mrs. Sidney Herbert, Lady Caroline Stirling and Miss Stirling, Rev. Mr. Quekett, &c. The party proceeded by railway to Blackwall, where a steamer was in readiness to convey them to Gravesend; and after an agreeable sail of a couple of hours they came alongside the City of Poonah, a fine ship of 1,000 tons burden, which was lying at anchor off Gravesend, with the blue peter, the signal of immediate departure, flying from her mast-head. The interior of the city of Poonah is roomy and comfortable, advantage having been taken of the experience derived from the passages of former emigrants to render the accommodation as perfect as possible. As soon as the emigrants were assembled, and each of them had been installed in her allotted berth, they were briefly addressed by Mr. Herbert, who presented them with a testimonial of character, and a letter of advice for the regulation of their conduct during the voyage. He warned them of the discomforts which they would have to undergo, and impressed upon them the duty and advantage of mutual forbearance and assistance. He strongly recommended them to avail themselves of the educational opportunities provided for them during the passage, and on their arrival to place themselves in the hands of the Government inspector, and allow themselves to be guided in choosing situations by his advice. Mrs. Herbert added a few kind words to each of the girls, which were responded to in most instances by a flood of tears, and a promise readily given, and which it is to be hoped will be faithfully fulfilled, to write home for the purpose of informing the committee of their success and prospects in Australia.

The Rev. Mr. Quekett also shortly addressed them, giving them some useful hints for the voyage. When all the arrangements were completed, the visitors and friends of the emigrants gave them a warm farewell, and returned in the steamer to town, while the City of Poonah prepared to drop down the river by the afternoon tide.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

A Lady of established reputation in the management of Female Seminaries, whose name is well known to the Church in the sphere of Christian education in sound and thorough Church principles, would open a Church School of high standing for the thorough education of the daughters of Churchmen, were a suitable post open to her in the vicinity of New York. A post on Staten Island, or in one of the towns or villages on the Hudson would be preferred. A house eligibly situated, which would accommodate 15 to 20 boarding pupils, leaving suitable room or rooms for instruction, and in proximity to the services of the Church in a town or village where 15 to 20 day scholars could be obtained, would be rented, and a school of the Church opened at an early day.

The attention of the Clergy is especially called to the above. Address, *post paid*, editor of the Churchman.
jy 16-3t$

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.)
jy17-3m

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

Chester Female Institute, Northcastle, Westchester Co, N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

Terms—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26-6mo

Christ Church Hall, Pomfret, Conn., Rev. S. K. Miller, A. M., Rector.

This School is now in its 6th Summer Session. The whole number of Pupils is limited to eight Family Scholars, and sixteen Day Scholars.

The Terms for Family Scholars are, $200 per year, or $75 per session, one half payable in advance. Tuition for Day Scholars, $8 per session.

In addition to the usual branches of an English and Classical education, instruction will be given in French and German, without any extra charge. Pupils received at any time.

The present Rector would invite the attention of previous patrons of the school to the following from the Rev. Dr. Park, by whom it has hitherto been most successfully and acceptably conducted.

"Pomfret, Conn., Feb. 25th, 1852.

I have great pleasure in recommending the Rev. Samuel K. Miller, who succeeds to the Rectorship of Christ Church Hall in this town, as a gentleman every way competent, in my opinion, to take charge of the education of youth, both in the family and in the school.
Pomfret, April 3d, 1852. ROSWELL PARK."
May 15. 1852-3m

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street, One in a very neat gilt frame is exhibited in the window. And framed to order by them.
Feb. 28th-tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

*Mathematical Instruments* will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

| | | | |
|---|---|---|---|
| To Merchants | 88 | To Manufacturers | 21 |
| Lawyers | 6 | Mechanics | 16 |
| Clerks | 14 | Agents | 3 |
| Farmers | 20 | Clergymen | 3 |
| Ladies | 0 | Machinists | 15 |
| Physicians | 5 | Public Officers | 7 |
| Hotel Keepers | 0 | Planters | 20 |
| Bankers | 2 | Mariners | 6 |
| Printers and Publishers | 3 | Others | 13 |
| | 88 | | 104 |
| Total for the month, | | | 192 |

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes M.D., Medical Examiners.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. E. L. JAQUES, Rector.

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

AN ORGANIST WANTED.

WANTED an Organist for Christ Church, Norfolk, Va., salary $250, with an excellent opening for teaching in a congregation of nearly 200 families. The best recommendations required. Apply to the Rector, Rev. George D. Cummings. July 24-2t.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
*On the First Day of January,* 1852
Office, No. 11 Wall Street.

| | | | |
|---|---|---|---|
| Balance per statement Jan. 1, 1851, | $1,192,441 66 | | |
| Deduct for losses then unpaid, paid since, | 37,500 00 | | $1,154,941 66 |
| Nett premiums received during the year 1851 | $461,506 67 | | |
| Interest " " " " | 65,172 83 | | |
| Total receipts, 1851 | $526,679 50 | | |
| Paid losses of the year | $103,300 00 | | |
| Paid for purchased policies | 30,470 21 | | |
| Paid salaries, taxes, postage, &c., | 18,095 76 | | |
| Paid Commissions | 27,924 60 | | |
| Paid Physicians' fees | 2,188 12 | | |
| | | $181,978 69 | $344,700 81 |
| Balance | | | $1,499,642 47 |
| Paid on dividend of 1847, 1848 and 1849 | | | 118,632 83 |
| Nett balance, January 1st, 1852 | | | $1,381,008 64 |

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

*Clerical Frock Coats,*
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

*Officers for* 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

*Counsellor.*
The Bishop of the Diocese, ex-officio
*Officers for* 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
*Trustees.*
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
edited by the
REV. WILLIAM WALTON, D.D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post Paid to be addressed to the Editor, until further notice.

—TERMS.—

*Three* dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.